A Discourse

Vpon the Catalogue of *Doctors of Gods Church, to witt, aswell* of those that haue beene from the beginning of the world, mentioned in the holy Scriptures; as of manie which haue sithens by order succeeded,

Together with the continuall succession of *the true Church of God vntill the* yeare 1565.

Written in French by SIMON *de* VOYON, a worthie member and Minister of the same *Church, and nowv faithfully translated into English* by Iohn Golburne.

Though ye haue lien amnog pots, yet shall ye bee as the vvings of a Doue that is couered vvith siluer, vvhose feathers are like yealovv Gould. Psal. 68. 13.

Imprinted at London by *Richard Bradocke*, for *Iohn Browne*, and are to be solde at his shop in Fleetstreete ouer against the white Friars, at the signe of the sugarloafe.

1598.

To the Right honorable Sr

THOMAS EGERTON *Knight*, *L. Keeper* of the great Seale of England, Chamberlaine of the Countie Palatine of Chester, and of her Majesties most Honourable priuie Counsell.

I. G. wisheth all health, increase of honor and euerlasting happines.

GReat personages (Right Honorable) haue heretofore abased themselues to regard the least testimonie of goodwill, albeit proceeding

from men of meaneſt reckoning: which, and due conſideration of your honorable diſpoſition, with this alſo, that things of greateſt moment, are beſt beſeeming men of greateſt hauiour, haue giuen me boldneſſe to preſent and humblie to commend this my labour to your honourable fauour, as a patron, fit for ſo excellent a ſubiect: The worthineſſe whereof, albeit requiring the paines of a more exquiſite pen, and riper iudgement then mine owne: Yet loathing to be taxed with a drone-like life, in this my allotted miſerie: And that ſo worthie an Author, and light of Gods Church ſhould be buried in obliuion, and this ſo precious, and acceptable

table a worke, reſt obſcured in a ſtraunge language: deſire (as I might) to benefit my countrey, and performe ſome ſmall meaſure of duetie towards your Lordſhip, and gratefull acknowledgement of your Honourable fauours: Enforced my trauaile heerein. Your Lordſhips good acceptance whereof I hmmblie craue, which will incite my endeuour, to ſeeke further performance of duetie to your Lordſhip hereafter, as God ſhall enable, and my poore talent afford: In which meane time, the Almightie haue your Lordſhipp in his diuine protection. And ſo in all humilitie, I take leaue:

Fleete

THE EPISTLE

Fleete my miſerable priſon this,
11. *of* October. 1598.

Your Lordſhips moſt humble
and in all duety bounden,

John Golburne.

To the Reader.

HOW much it behooued (Courteous Reader) in theſe latter times eſpeciallie, wherein all impietie raigneth, that this worthie light of GODS Church ſhould trauell in this argument, of the Originall, diſcent, ſucceſſion and euer continuance of the true Church of GOD; euen in the verie ſtormes, and raging furies of the world, to encounter with that tripple headed *Cerberus*, I meane the falſe pretended *Antiquitie*,

quitie, *Vnitie*, and *Vniuersalitie*, three Pillars of the Papacie; I leaue it to thy iudgement, which hast not carnall but Spirituall sense to Iudge. And albeit it better fitteth the learned diuines, then my selfe, of meane capacitie, and lesse abilitie, to deale in such matters: Yet because the sea hath roomth both for the great whale, and little minnow: (albeit vnable to build, yet willing to beare lyme and morter to the building of Gods Church) Let thy patience beare with my boldnesse, to prooue their antiquitie, to be nouelltie, their vnitie, ennimitie, and their vniuersalitie, meere Apostacie and falling away from GOD. And first of antiquitie.

Albeit the false Church be verie auncient, deriued from her head the Deuill, who is said to be olde and of greate antiquitie, [a] *And that great Dragon that olde serpent the Deuill, and Sathan, &c.* continued [b] in *Caine*, and his posteritie, who were euer enemies of the true Church [c] lyars and

[a] Apoc.12. 9.
[b] Gen.4.8. Cap.21.9. Gal.4.29. Gen.27.41
[c] Io. 8.44.

and murtherers of Gods children, doing the works of their Father the Deuill, who was a Lyar and murtherer from the beginning: Yet had not Sathan and his members full swing and swaie in the world, vntill *Boniface*. 3. was establiſhed firſt Pope, vnder *Phocas* the murthering Emperour, which was in the 605. yeare after *Chriſt*: For then, and not before, the kingdome of *Antichriſte*, foretolde by the Prophetes and Apoſtles, began: and had a Patron worthie of ſo worthie a matter.

Now, where the Papiſts bragge of the Antiquitie, and diſcent of their Catholique Church, from *Chriſte*, and Saint *Peter*: it is falſe; and 600. & odde years younger then that time: as by the writing of the learned appeareth. Yet will I ſhewe it Pedegree of farre elder date, euen from the Deuill himſelfe, deriued from *Caine* his firſt darling, lyneally diſcended, and them to be ſoones of one and the ſelfe ſame father. For with as great right they chalenge peculiarly to themſelues, the tytle of the holy Catholique Church of God, and *Peters* ſucceſſion: as had the *Iewes* to chalenge God for their Father. d.Io.8.41.

But

e Vers. 44. But what saith Christ? e Ye are of your father the Deuill, and his lusts will ye do.
f. Io. 8. 4. Now the f Deuill is a lyar, and so be they:
g 1. Tim. 4 1. 2. 3. For who g speake lyes through hypocrisie, with seared consciences, forbidding
h Mar. 7, 6, 7. 8. mariage, meates &c. which be doctrines
Math. 24, 5 of Deuils, and h traditions of men; but
i 2 Tim. 3. 5. 6. 8 they? who i beare an open showe of holinesse, yet denie the truth thereof, but
k Phil. 3. 3. 18. 19. they? who be k enimies to the Crosse of
1 Tit. 1. 16. *Christ*, placing their confidence in flesh-
Esa. 58. 2. ly and earthly things, but they? who l
m 2. Pe. 2. confesse him in worde, and deny him
1. 2. 3. in deede, but they? who m priuily bring
Apo. 18. 12 in damnable heresies denying the Lorde
n Thes. 2, 4. that bought them, and make mar-
Mar. 13. 14 chandies of mens Soules, but they?
Math. 24. who n lifteth vp himselfe aboue GOD,
14. 15. and as GOD sitteth in the Temple
Dan. 9. 7. of GOD shewing himselfe that hee
o 2. Thes. is GOD whose conning is by the
2. 8. 9, 10. working of Sathan, in all power, signes
Apoc. 13. and lying wonders, and in all deceiue-
13. 14. ableneſse of vnrighteousnes &c, But that
p. 2 Thes 2. 3. *Antichrist* the Pope, that p man of sinne and childe of perdition, there most holy father, and earthly heade of their Church?

Church? Who denieth the veritie of Christs bodie, (affirming him to be in heauen, and in so many distinct places really in the Sacrament on earth, at one instant) and so consequently, [a] *Iesus* to be come in the flesh: but they? Who haue [b] changed the glory of the incorruptible GOD, into the similitude of a corruptible man, and of Birdes &c more then they? Who haue [c] changed the truth of GOD into a lye, and honoured, and serued the Creature, forsaking the Creator &c, and that vnder colour of holy seruice of God, more then they? But what followeth. [d] Therefore hath GOD left them to their vile affections, and [e] giuen them vp to a reprobate minde, to doe those thinges, which are not conuenient; [f] whose mindes, the GOD of this worlde hath blinded, that the light of the glorious Gospell of *Christe*, which is the Image of GOD, shoulde not shine vnto them. And [g] because they receiued not the loue of the truth, that they might be saued, Therefore

a 1.Io.4.3. 2.Io 7.4.
b Rom. 1. 23.
c Rom.1. 25.
d Rom.1. 26.
e Vers.28.
f 2. Cor.4. 4.
g 2.Thes. 2,10.

y Verſ.11. y Therefore God hath ſent them ſtrong deluſions, that they ſhould beleeue lyes.

z Verſ.12. z That all they might be damned, which beleeue not the truth, but haue pleaſure in vnrighteouſnes.

a Io.8.44. b 1.Pet.5.8. Luk.22.3 c Mat.23.15. d Apo.13.7 e Apoc.17.3. f Verſ.4. g Apoc.12 3. h Apoc.17 6. The Deuill alſo is a[a] murtherer, and[b] roring Lyon, going about, ſeeking whom he may deuoure. And ſo be they, [c]For they compaſſe ſea and lande, to make one of their profeſſion, and when he is made, they make him towfolde more childe of the Deuill then themſelues. And to whome was it[d] giuen to make warre againſt, and to kill the Saints of God: but to *Antichriſte* that[e] blaſpheamous whoore of *Babilon*, that *Romiſhe* ſtrumpet,[f] clothed with Purple and Scarlet, decked with goulde, and pretious ſtones, and pearles, and riding vppon a Scarlet coloured beaſt, that[g] greate red Dragon the Deuill: [h]who was drunken with the bloode of Saintes, and Martirs of *Ieſus*. [h]What murders, maſſacres, and bloodie ſtratagems, haue bene committed and vſed by this *Romiſh Antichriſt* the Pope and his Shauelinges, againſt the Saints of God, and true profeſſors of the Goſpel of *Chriſt*, hiſtories of all ages doe

do declare, and all countries Christean, can witnes. Yea against some, (namely the *Taborits*) their rage hath passed, as pestelent heretickes, of whome *Bergamo* a Fryar of their owne broode. lib. 11. fol. 401. of his *Italian* Cronicle thus speaketh. These heretiques (saith he) had no greater care, then to obey the worde of God. Beholde here this Childe of *Beliall*, calleth them heretiques, who only cared, by his owne report, to yeald obedience to Gods worde: [i] which being better then sacrifice, is the best, most perfect and acceptable seruice of GOD. Here vppon ensued murther, and bloodie slaughter of the seruants of God, and so consequently in all ages, hath, and shal continue, vntil the [k] measure of their fathers crueltie be fulfilled. [l] That vpon them, maie come all the righteous blood, that was shed vpon the earth, from the blood of *Abell* the righteous, whom [m] *Cain* their eldest brother murthered: vntill the [n] wrath determined. Thus they being Lyars, and murtherers, in coloure, qualitie and condition, sutable to their spirituall father the Deuill, from whom, and not *Christ* nor his Apostles, their false *Churches*

[i] 1. Sam. 15 22. Eccl. 4. 17. Hosea 6. 6. Math. 9. 13 Ier. 7. 22. 23.
[k] Ca. 4. 7.
[l] Math. 23 32.
[m] Math. 23 35.
[n] Gen. 4. 8.
[n] Dan. 11. 37.

true

true pedegree is deriued: Their iudge-
o 2. Thes. 2. 7. ment pronounced by the spirit o of God, followeth. That he will consume them with the spirit of his mouth, and abolish them with the brightnesse of his
p Apo. 19. 20. comming. And p they with their Father shalbe cast aliue into the lake of fyer, burning with brimstone, q where they
q Apo. 20. 10. shalbe tormented day and night for euermore. God Grant that so many of them (if any) as appertaine to him, may
r Apo. 18. 4 speedely conuert and flie out of r *Babylon*, least they be partakers of her sinnes, and receiue of her plagues. That their vnitie is Enimitie, will plainely appeare: For that, in vertue is alwaies vnitie, and discord and dualitie in vice, is a rule infallible. The Papist before all heretiques, is of like nature with a Participle, which taketh part of a Noune, and part of a Verbe. For there is almost no notable heresie approued by Gods word, eyther in the Primitiue Church since Christ, or before, from whom they haue not drawne some fragment, eyther thigh, or wing, as from the *Saduces*, and *Pelagians*, Freewill. From the *Phareseis* and *Scribes*, regard of outward appea-

rance,

rance, and maintaining of blind cuſtoms againſt the truth. From the *Saturnians*, *Montaniſts*, *Origenians*, *Tertullianiſts*, & *Hyeraiſts*, to forbid Mariage, meates, &c. from the *Ebionits*, That faith onely doth not iuſtifie, that workes are neceſſarie to ſaluation. From *Pelagius*, that a man *ex puris naturalibus*, is able to fulfill the commaundements of GOD. That grace is giuen, according to mens merits.

From *Colleridianus* and *Carpocrates* worſhipping of Images the *Virgin Marie*, Saintes and Angels.

From *Hiera*, That infants dying without Baptiſme, are damned. From *Priſcillianus*, to equall the *Apocripha*, with the authoritie of holy ſcripture. From the *Manichres* and *Gnoſtiſts*, in effect though not in worde that *Chriſt* had not a true bodie, but fantaſticall. With the *Anabaptiſts* they ſtande vpon works and worthines of man with whom like *Samſons* foxes they are coopled by the tailes, though their heades ſeeme contrary &c. And ſo of all others are the Archeheretiques, and very ſpawne of *Antichriſt*. Moreouer, in the papacie

are

are alſo erected 65 ſeuerall orders, euery one hauing diſtinct rules and rites of *Religion*, each contending to preferre the holines of his owne order, before others.

The *Franciſcan*, for his *Frauncis*, the *Dominicanes*, for their *Dominic*. The *Carthuſian* alſo, and the reſt, placing holyneſſe, and merit of ſaluation in the obſeruation of each one his ſeuerall order: Yet is there but [f] one *God*, one Father, one Lord, one bodie, one Spirit, one truth, one baptiſme and [t] one only way to life which is *Chriſt*. [u] Therefore haue they errred from the waie of truth, and the light of righteouſnes hath not ſhined vnto them, nor the Sonne of vnderſtanding ryſen vpon them.

They haue wearied themſelues in the waie of wickednes and deſtruction: they haue gone through dangerous waies: but the waie of the Lorde, they haue not knowne. Onely in this they all agree; to [x] band againſt the Lord and *Chriſt* his anointed. Other vnitie, there is none amongſt them. For their father the Deuill, being a lyar, Murtherer [y] Authour of diſſention, and [z] enimie to *God*, and his [a] Church: His ſonnes ſhould degenerate

[f] Epheſ. 4.4.5.6. 2.Cor.8.6
[t] Io.14.6.
[u] Wiſ.5.6.7
[x] Pſal.2.2. Math.16,1 Cap 22.16 Mar.3.6. Luk.23.12 Act.4.26. 27.
[y] Rom.13. 12.13. 2 Theſ. 2.4.
[z] 1.Pet.5. 8. Epheſ.6. 12.
[a] Zach 3.1.

rate, if they traced not the steps of their father: But they doe not degenerate: for [a] as is the Father, so are the sonnes; they are the naturall [b] sonnes of their father, and the [c] workes of their father they doe. Their [d] Father an *Amorit* and their Mother an *Hittite*.

Euery [e] Tree, is knowne by his fruite [f] Sathan is the tree, they are the branches [g] Idolatrie, blasphemie, lyes, murther, debate &c the fruite. So that of such a tree, can proceede no vnitie, which is good, and onely proper to God, who is the [h] Author of all goodnes, [i] vnitie, [k] loue, [l] peace, [m] concorde &c. For an [n] euil tree cannot bring forth good frute. Therefore not vnitie, but enimitie, is among them: for there is [o] no peace to the wicked saith God.

That their religion is vniuersall, and, therfore of necessitie (as they saie) good, they much boast of: But in their greatest boasting, will their greatest shame appeare. For when the Apostles according to their commission from *Christ* the Lord, [p] *Goe teach all Nations, &c.* had preached the Gospell, and planted the Church among all Nations of the

a Ezech. 16. 44.
b Ezech. 16.45.
c Io.8.44.
d Ezech. 16.45.
e Math. 7. 20.
Cap.12.33
f Iob.41.25
Esa.2.13.4
g Gal.5. 19.20 21.
h. Math. 19.17.
i Rom.15. 6.
1.pet. 3.8.
k 1.Io.4.16
l 1.Cor,14. 33.
m Mat.5. 24.
n Math. 7. 18.
o Esa. 57. 21.
p Mat.28. 19.

worlde, as [a]. *Their sound is gone out into all landes, & their wordes into the end of the world*. Then [b] Sathan knowing thereby the distruction of his kingdome, became enraged [c] makeing the depth to boile like a Potte. And both in their times by false brethren [d]. *They went out from us &c*. For then the [e] mistery of iniquitie began to worke, and afterwardes by [f] false teachers preaching lies, and infecting the worlde, with the leauen of false Doctrine, he practised to subuert and ouerthrowe the Gospell of *Christ*. So that for 600. yeares after *Christe*, truth and falsehoode, wrastled: but afterwardes in the 605. yeare, when Pope *Boniface* was stalled in his Papall throne; Then raigned the [g] King of pride. Then the [h] wicked man began to be reuealed. The [i] falshoode got the victory for a time.

Then *Christ Iesus* the [k] Sonne of righteousnesse was darkened, the [l] Moone, *Christes Church* was [m] turned to bloode, and the Starres, the [n] Ministers

a Luk.10. 18. Apoc.8.10
b Iob.41. 22.
c 1.Io.2. 19.
d 2.Thes. 2.7.
e 2.Pet.2.1
f Iob.41.25
g 2.Thes. 2.8.
h Apoc.13 7.
i Malach. 4.2.
k Cant.6.9
l Ap.6.12.
m Mat.5. 14.

niſters and Preachers of the worde fell away from G O D, and ſo from [a] heauen. Then was the [b] aire (of truth) by the noyſome ſmoke of falſhoode that aſcended out of the bottomleſſe pit darkened, and the [c] Locuſts, the friars, and Monkiſhe vermine flewe abrode, to deuoure the [d] little greene that remained in the earth. Then was the whole worlde ouerwhelmed in the dregges of *Antichriſtian* [e] filthineſſe, abhominable ſuperſtitions, and traditions of the Pope. Then was that vniuerſall Apoſtacie from the faith, foretolde by *Paule*. [f] Let no man deceiue you by anye meanes, for that daie ſhall not come, except there come a departing firſt, and that that man of ſinne, be diſcloſed, euen the Sonne of perdition, [g] which is an aduerſarie, and exalteth himſelfe, againſt all that is calied G O *D*, or that is worſhipped &c. Then did that *Romiſhe Antichriſt* the Pope and whore of *Babell*, tirannize in the Church of God.

a Apoc. 6. 13.
a Cap. 9. 1.
b Apo. 9. 2
c Apo. 9. 3
d Exo. 10. 5 15.
e Apo. 17. 4.
f 2. Theſ. 2. 3.
g Verſ. 4.

Then

Then did many[m] depart from the faith, giuing eare to ſpirits of error, and doctrins of Deuils[n] by whom the waie of truth waseuill ſpoken of. Then did the[o] Kings of the earth, commit fornication with her; and[p] all nations drunke of the wine of the wrath of hir fornication. And the[q] inhabitants of the earth, were drunken with the wine of her fornication,[r] and with hir inchauntments, were deceiued al Nations. This their goodly vniuerſality and Church Catholique, (only Catholique in falſhoode and error) is an vniuerſall Apoſtacie, backſliding and falling away from God to the Deuill, from truth, to falſhoode and error, from the[s] pure founraine of life, the worde of God, to the ſtincking pudle of the Popes inuentions, and from *Chriſt* to *Antichriſt*: whom and his kingdome, the Lord (as he hath[t] promiſed,) confound, and grant, that the[u] day ſtarre being riſen in our harts, The[x] Sonne of righteouſnes may ſhine vpon vs; that we may walke, as in the[y] day time, without ſtumbling or offence, and learne to diſcerne, betwene the[z] ſpirit of truth, and the ſpirit of error, the[a] cleane, and vncleane, holy and pro-

m 1. Tim. 4.1.
n 2.Pet.2.2
o Apoc. 18.3.
p Apoc. 14.8 Cap. 18. 3.
q Ap. 17.2.
r Apoc. 18. 23.
s Can. 4.15 Zac. 3.1.
t 2. Thes. 2.7.
v. 2. Pet. 1. 19.
x Malach. 4.2.
y Io. 12. 35. 36.
z 1. Io. 4.1.
a Ezech. 22.26.

prophaine[a] *Christ* and *Antichrist*. a. 1. Io. 4. 2. 3.

By these and other passages of scripture, these three inuincible *Goliahs*, namely, *Antiquitie*, *vnitie*, and *vniuersalitie*, the Popes Champions, are vtterly ouerthrowne and their doung returned vpon their owne faces: the lothsomenes whereof, I leaue vnto thy iudgement which hast any tast, or true feeling of *Christ*, whereof, I wish both thou and I may learne to make vse, and[b] hate the very garment spotted by the flesh, farewell. b Iud. 23.

I G.

TO ALL THAT DESIRE TO BEE OF the ſame Churche and true Religion of God, which hath beene from the beginning of the worlde, and euer ſhalbe, Simon de Voyon wiſheth health and peace in our Lord Ieſus Chriſt.

* *
*

ALBE IT, that many good and learned men, haue mencioned in their bookes, the Doctors of Gods Church; I haue thought it a thinge not now vnprofitable, to publiſhe vpon the ſame Argument, this preſent diſcourſe, collected out of ſondry bookes, and reduced into one ſo, and in ſuch maner as you ſee: ſuppoſing

that many who want time to reade much may see neuertheleſſe, and hereby perceiue, a contynuall order of good Doctors whome GOD, from the beginning of the worlde hath raiſed vp vntill this preſent. And how, by the worde of the Goſpell, out of this ſinfull heape, namely of men, he hath euer gathered to himſelfe a Church, wherein the Goſpell (which now wee heare) hath alwaies ſhined, in the middeſt of Palpable darkeneſſe.

Hereby may wee alſo perceiue and knowe, that there neuer was, nor can be any Religion of ſuch continuance, efficacy, power ſucceſſiue order, ſuch and ſo wonderfull doctrine, conteined in holy Scriptures, as Gods Church hath had, which God (as after shalbe declared) hath from the beginning of the worlde, taught by the mouth of his onely Sonne; afterwardes, ſet forth by the miniſtery of holy Fathers, Patriarkes, Prophets Gouernours, Prieſtes and Apoſtles. And laſtly (though his ſpeciall grace and goodnes by faithfull Biſhops, good Paſtors, and Doctors of GODS Church ſent from time to time, and appointed (as it were) in the place of their Predeceſſors vntill this time

preſerued

preſerued and defended; And ſo by the ſinguler grace and goodnes of God euer ſhalbe, vntill the glorious comming of his Sonne our Lord and Sauiour Chriſt Ieſus.

Seeing then that the Miniſterie of his word (which now we follow) is ordained and eſtabliſhed by himſelfe: There is no doubt, but he will euer maintaine the ſame, as the ſucceſſe of all times giueth euident demonſtration.

For although the Deuill and his fauters, haue fomed euer out, moſt horrible rage againſt the Church & faithfull Doctors thereof: (as by Abell whom Caine led with deuilliſh enuie did murther: by the perſecution and oppreſſion of the children of Iſraell, by the prieſtes ſlaine of Saule, by the peoples captiuitie into Babilon: by Iſai and Ieremie who were put to death, by Iohn Baptiſt alſo: by our Lord Ieſus Chriſt, by his Apoſtles which cruelly were ſlaine, and by infinite number of Martirs appeareth:) The Church notwithſtanding hath euer continued, and had alwaies Doctors, diuinely raiſed vp in others places, to reſtore and preſerue the light of doctrine, and make it ſhine in the middeſt of ſuch people and kingdomes as God beſt pleaſed.

The Church then hath alwaies beene preſerued and kept: For God is her protector and

keeper,

keeper, enabling her to withstand all assaults whatsoeuer: wherefore Sathan by his sawters endeauoured in these times, to prouide and execute, the most cruell torments, that could be deuised, by fire diuerslie, by gibbets and scaffolds, by drenching in deepest riuers, and lastlie by swordes and weapons, Sathan hath vsed all kindes of most cruell violence, to quell and vtterly extinguish, the holie seruice of God: yet all in vaine: for he neuer could, nor shall performe the same.

Let vs then consider, that true Religion hath from God, much more wonderfull efficacie and power, then ought else that hath, or could be; Seeing that Sathan so mighty an enemie, Prince of the children of this world, hath bent all his force against it, yet not preuailed: but that it euer hath continued, and by the goodnesse of God beene restored.

Concerning other religions which haue bene and are, of what continuance be they? what constancie and assurance of trueth, haue men had in them? How many in their Religion haue beene so assured, as willingly to suffer the most great and cruell torments, that mouth or tongue could expresse or declare as God for his owne glorie, from the beginning of the

world

world vnto this day, to an infinite and innumerable number, hath giuen heart and courage, willingly to ſuffer for their aſſurance, in his holie and true Religion? Had all and ſo manie Religions as haue beene, ſo direct a path, any ſuch doctrine ſo cleerelie ſhewing them the trueth of it being the Originall of things from the beginning of the world, things paſt fulfilled, and which ſhould duely happen, as GOD *(from hand to hand by Oracles and Viſions, and now laſtly by the writings of his holy Prophets and Apoſtles) hath declared? Could any man finde in all and ſuch varietie of Religions, ſo manifeſt declaration (as in the true Church by the holy ſcriptures) how the Lord of Nature, the euerlaſting, Almightie* Iehoua, *who of himſelfe, and no other hath his beeing, and of whom al things haue theirs) by his eternall worde and ſpirit created, made, and formed all things: and that of him, (and not by our owne ſtrength and power) we enioy ſo excellent a dignitie aboue all worldlie creatures, as to haue beene made after his image; which (loſt by our vnthankefulneſſe in our firſt parentes) wee ſhall in farre greater meaſure of excellencie and perfection, by him*

onely

onely, and no other but him by whom he hath made vs) be eftsoones restored vnto. And this to declare his inestimable goodnes and glorie. Wherefore (beeing both able and willing to performe the same) he hath taught vs in his holie scriptures, and assured vs by his spirit, that we shall alwaies be ravished with his glorie. Had euer all and so many Religions as haue beene from the beginning of the world, such and so continued an order of good and faithfull Doctors, who (inspired with the spirit of God) haue taught boldlie, and against all the furie of the world maintained the trueth of his holy Doctrine? teaching that God without superstition or Idoll service, in Spirit and Trueth wilbe worshipped? Hath not God hereby and otherwise, sufficiently declared the efficacie and power of the Ministerie of his holie Word and true Religion, which he hath euer approued, placing and putting in the same, the certain, pure and vndeceauable Trueth, to instruct and reduce man to himselfe, the Auctor and Creator of all things? Seeing then, we haue such a Founder of the Religion which by his grace we professe: Let Sathan doe his worst to ouerthrow and quench the same among men. Instill he what he can into the minds of men, to perswade that this true Religion

gion which we embrace) hath but of late ſprung vp, & will ſhortly (as ſome ſay) come to naught: albeit by his teſtimonie who eſtabliſhed the ſame, it plainely appeareth to haue beene from the beginning of the world: who hath alſo aſſured vs of it here continuance, ſo long as the Sunne and Moone endure. And that we ſhall (after all worldes) euerlaſtingly remaine with our Lord and Head Chriſt Ieſus. Hereof we doubt not, but feele in our ſelues a moſt certaine aſſurance proceeding from the ſpirit of God, which ſhalbe alſo accompliſhed, in the time by him appointed. And therefore this Religion, (which we now hold) is not falſe, nor wicked (as ſome ſay) but notoriouſly knowne to be founded vpon the pure word of God, according whereunto, without mingling any thing of our owne braine and inuention, to forme and eſtabliſh a Religion after our owne humors, (as ſome wrongfully ſlaunder vs) we doe, and deſire to ſerue God. Be it therefore knowne, that our Religion ſprang not from Luther, or Iohn Hus, before whom it was not once heard of, and ſo conſequently (as they ſay) cannot long continue. But as God, for the exceſſiue wickedneſſe and iniquitie of ſome in our Church, for to great diſorder of our affections and fleſhly pleaſures, ouermuch diſtruſt of his grace and goodnes,

goodnes doth threaten vs, and as alreadie is happened, for too great vngodlynes, contempt, negligence, and sluggish careles̄nes to follow the puritie of the Doctrine, declared by his owne Sonne, Prophets, and Apostles, he by his iust iudgement hath suffered and willed his true Religion, to be (as it were) wasted and vtterly ouerthrowne, and the true visible Church, and good Doctors purely reforming and teaching the same, not to be discerned, although at all times, euen then, when no tract of Gods grace in his Church apeared, and he seemed to haue left it to euery blast of Doctrine, yee, when all Idolatry and superstition (the wickednes and abhomination whereof, God in his word hath taught vs to detest and abhorre) wholly raigned: God (I say) notwithstanding, neuer failed to haue faithfull seruants; but reserued alwaies some in his Church, that bowed not the knee before Baals Idoll, this Antichrist, nor cleaued vnto, nor beleeued in his Doctrine, quite repugnant to the pure worde of God: As in the time of Elias, such was the consumption and impietie, that no semblance of the Church apeared. So as the holy Prophet verely supposed, all to haue consecrate and generally giuen themselues to Idols seruice, and prostrating themselues, yealded honor

vnto

vnto them: yet was he deceaued: For God had reserued to himselfe seauen thousand, who had not bowed the knee to Baall. So likewise it since happened in the Primitiue Church: because men (as is saide) yealded not willingly such fruites as GOD required of his Church, but brought forth brambles rather. He hath willed and suffered such a consumption. In that time notwithstanding, and since the Apostles, vnto this present, God (being euer one and the selfe same GOD) hath reserued alwaies seauen thousand, (a number in the holy scriptures, accounted infinite) that neuer bowed the knee before this pompeous Idoll, this man of Sinne and child of perdition, who sitteth in the Temple of God, shewing himselfe as though he were God. The faithfull (I say) haue not sought saluation in his Doctrine, but renouncing it rather, haue bene assured in their hearts by the spirit of God, to obtaine redemption and saluation by the onelie meane, and merite of our onely Sauiour Christ Iesus.

They therefore who deeme and measure the Church of God, after their owne sence, and thinke not the same to haue alwaies continued, because the teachers of pure Doctrine,

to

to instruct, & sincerly & perfectly to maintaine the Ministerie of the Church and true Religion, plainely appeared not, iudge amisse. And indeed, if this excellent Prophet, so abundantly filled with the spirit of God, measuring Gods people by humane iudgement, was deceaued. What (so iudging) may happen to vs, the greatest perfection of whose iudgement, is meerlie brutish. Seeing then such horrible Idolatry and vngodlinesse, sway both in the East & West, and at this day raigning in so many Realmes, Countries and Prouinces of the world, rash is their iudgement who deeme the Church not alwaies to haue continued notwithstanding. For, true it is, that the death of Christ, which ought to haue beene, and was at the time by God appointed, (as well then to our forefathers, as in the after times also) hath euer beene fruitfull, and that God hath and doth alwaies wonderfully preserue his Church, whereof, be we assured, and that when the Church is not visible, it is yet still, by the secret prouidence of God preserued: Deeme wee them further, foolish and very presumptuous, that iudge of the Elects number, after their owne sensuall vnderstanding: For the meane to GOD is easie, albeit to vs hidden, whereby he miraculously preserueth his Elect, when all seemeth

meth to be ouerthrowen and loſt.

The Church then in the verie elect, may well be ſhaken: but can neuer be ouerthrowne nor rooted out: becauſe ſhe is founded vpon the trueth of God, and hath God himſelfe, the maker of Heauen and Earth, for her keeper and protector. And therefore albeit ſhe hath beene toſſed with great ſtormes and tempeſts: yet ſhe neuer failed in all the Nations of the world. Where now is the Eaſt, the Weſt, North and South? VVhat place in the world, eyther among the Turkes, or people more barbarous, where ſome Doctor and Martyr hath not beene, to reproue their impieties, falſe Superſtition, Idolatrie and abhominable ſeruice which they offered vnto God, forged after their owne braine and fooliſh imagination, and framed according to the preſcript of his holy worde? What world or time hath God euer cauſed the light of his trueth more excellently to ſhine, and the powerfull Miniſterie of his word, in the weakenes of men, who euen to the laſt drop of their blood, more conſtantly haue fought with the ſhield and ſword of Gods word then in this our time? And to how many millions, hath God at this day giuen courage, an hundred fold to die, rather then forſake

the true miniſterie of his holy word? or otherwiſe to ſerue and worſhip him, then in ſpirit & trueth, which he of ſuch worſhippers ſeeketh and requireth, as in the fourth of Iohn *and many other places is written? Now ſeeing we are compaſſed with ſo many wonders of God wrought before our eies; that his worke encreaſeth more and more in Realmes, Countries and Prouinces; and that the ſound of his holy word is rong out in all places, and his praiſes ſung with ſuch melodious conſortes, and pleaſant harmonie: haue we not great cauſe to reioyce for this ineſtimable benefit of God receiued? and more and more to aſſure our faith in his goodnes and grace ſo plentifully powred vpon vs, by the meane and merit of his ſonne our Lord Chriſt Ieſus, whom he hath appointed Head of his Church and true Religion which we embrace, and neuer hath nor will ſuffer the vertue and power of his word to die, and be vtterly quenched? VVho then ſhall doubt of the Churches continuance, hauing ſo good and mightie an Head and Gouernour, who not now onely, but from the worldes beginning, hath alwaies aſſiſted the ſame? VVho then will abandon that fellowſhip aud aſſemblie, where God by his Miniſters, out of the holy ſcriptures,*

tures doth declare vnto vs, his good and sacred will, teaching vs plainely, by their Ministerie, the onely right waie to salvation, how with our Lord and Head (whose members we are) to attaine, and euerlastingly enioy the glorie of God, for which cause and end, we were created, made, and eftsoonts to his Image restored?

Doubt we not then of his trueth who hath promised to be with his Church vnto the end of the world, as also (he being true) we, (though vtterly thereof vnworthy) see daily the same by effect. But Paper and Inke would fayle, to declare all the great wonders which God hath euer wrought in his Church: how from the beginning of the world he hath taught, and giuen testimonie to his Doctrine in the same: how among sundrie tumults of Empyres, (as a Ship among the waues) she hath beene preserued: what haue beene, and yet are the conflicts of the Church the exercises of faith, and the Churches assurance from God, to withstand the practises and rage of the Deuill, and generally all the malice & frowardnes of the world: how God thereby is glorified, and the force, power and vertue by him put and placed in his Church, more manifestly declared. All these thinges will appeare in

this discourse following, and therefore I leaue to speake further thereof: yet willing by the waie, to satisfie such in some measure, as doubt at this date of the Churches euer continuance, in these darke and passed stormes, seeing (as hath beene declared) the horrible scattering through the whole world; I intend now, to shew briefely, the order of this following discourse, (to wit) that all the Church gouerment from the beginning of the world vnto this day, is compriſed in fiue orders. The first whereof began at the Fathers, (namely) at Adam *who was instructed by the Sonne of God. The second at the Patriarkes, and began at* Abraham. *The third at the Prophets, and began at* Samuell. *The fourth at the Prieſtes and Gouernours, beginning at* Ioſua, *otherwiſe called* Ieſus, *and the* Leader Zorobabell. *The fift and laſt at* Iohn Baptiſt, *our Lord Ieſus Chriſt his Apoſtles, their Diſciples, Biſhops or Paſtors which ſucceeded them, and to the Biſhops or Miniſters, raiſed vp by God in theſe latter daies, for the maintenance of his Church and correcting of errors, and mens abhominable traditions, infecting the true and pure doctrine of God, which he (for inſtruction of his Church,) euer hath, and will preſerue: And for which, I now pray thee (O*

Lord)

Lord) to ſend more and more, into all kingdomes and Prouinces, faithfull Doctors, true Preachers of thy word, to the vtter ruine and diſtruction of Antichriſt this man of ſinne, and reeſtabliſhing of the kingdome of thy ſonne Ieſus chriſt, our onely Lord and Sauiour. So be it.

A TABLE

Contayning a Catalogue of *the Doctors of Gods Church, mentioned* in this following discourse, which noting the *numbers placed aboue these small lines reaching from one Columne to another*, may easelie be found.

GOD by his Son and Spirit, instructed *Adam* and *Eue*, and is alwaies knowen in his Church.

Adam appointed Bishop and Doctor by the promise made of the womans seed. I

Of *Adams* Sonnes Doctors of the Church *Abell* II

Seth appointed in the Ministerie, III

Enos
Cainam
Malalaell
Iared IIII

Henoch an excellent Doctor among the fathers, and was translated by God from this miserable life, vnto life eternall. V.

Mathusalem. VI.

Lamech.

The neene excellent personages afore mentioned, assisted *Adam* in the doctrine, & worke of the Church to instruct the true seruants of God. VII.

After these, succeeded in the gouerment of the Church.

Noe. VIII.

Sem, The sonne of *Noe*, Doctor of the Church of God. IX.

Arphaxad the sonne of *Sem.*
Sale.
Heber.
Phaleg.
Reu
Sarug.
Nachor.

Thares father of *Abraham.*

This is the first order of Doctors in Gods Church, to wit, of fathers whose gouermẽts endured about 2023. yeares. X.

The second order of gouerment in the Church of God is of Patriarkes.

Abraham and his posterity, ruled and gouerned the Church, & *Isaac* succeeded him. XI

Iacob whiles he liued Bishop of the Church of God.

And

And after him ſucceded the twelue *Patriarkes*, aud *Cahat* the ſonne of *Leuy*.

Amram the ſonne of *Cahat* and Father of *Moſes* gouerned the Church. XII.

Moſes and *Aron* great and excellent reſtorers of the *Church* of *God*. XIII.

Ioſua and with him in the Eccleſiaſtical gouernment was

Eleazer the ſonne of *Aron* the *Prieſte*, *Othonell* deuinely raiſed vp at the inſtant praier of Gods people.

Aod alſo gouerned. XIIII.

Debora a Prophetesſe, & *Baruc* gouerned. XV.

Gedeon, and others by order (as in the booke of *Iudges* appeareth) followed.

The *Patriarches* gouernment continued about 850, yeares. XVI.

The *Prophets* were the thirde order of *Doctors* in the Church of God, and began at.

Samuell. XVII.

Dauid a Prophet & Kinge, and with him were placed and deputed in the gouernment of the Church of God, the Prophets *Nathan*, *Gad*, and the prieſtes *Sadoc* and *Achimelech*. XVIII.

Salomon the ſonne of *Dauid* ſucceeded his father

father.
Semeia a Prophet.
Ado, a Prophet.
Iudy, a Prophet.
Ahias a Prophet.
Azarias a Prophet.
Hanany a Prophet,
Iehu a Prophet.
Iosua the sonne of *Nun* a Prophet.
All these Prophets, reproued the Kinges and the people for their Idolatrie and abhominable offences. xix.

Elias the Thesbit deuinely raised vp to purge the Doctrine, & restore againe the light thereof. xx.

Elizeus appointed in *Elias* place. xxi.

Esaie, imediatly succeeded *Elizeus*, and in his time were the Prophets.
Amos.
Micha and
Hosea. xxii.

Ieremie gouerned the Church aboue 40. years in whose time were also in the same gouerment, the Prophets.
Sophanias.
Habacuc and
Abdias. xxiii.

Daniell was instructed of *Ieremie*, and in his time gouerned the Church. xxiiii.

Ezechiell the Prophet. xxv.

Hoſea the Prophet. xxvi.

Ioell, the Prophet. xxvii.

Amos the Prophet. xxviii.

Abdias the Prophet. xxix.

Ionas the Prophet. xxx.

Micha the Prophet. xxxi.

Nahum the Prophet. xxxii.

Habacuc the Prophet. xxxiii.

Sophonias the Prophet. xxxiiii.

Hagge the Prophet. xxxv.

Zacharias the Prophet. xxxvi.

Malachi was the laſt prophet among the Iewes before the comming of our Lord Ieſus Chriſt. This was the thirde order of Doctors in the Church of God, namely the Prophets, whoſe gouernment endured about 600. yeares. xxxvii.

The Gouernours and Prieſtes are in the fourth place and order of Doctors of the Church, after the

the returne from the captiuitie of *Babilon*, vnto Ieſus Chriſte the ſonne of God.
Mardoche. xxxviii.

Ioſua or *Ieſus* with the leader *Zorobabell.* xxxix.

Ioachim.
Eſdras.
Nehemias, and others gouerned the Church xl.

Simon and *Eleazar*, brothers and the ſonns of *Onias.* xli.

Simon the iuſt, xlii.

Mathathias the Prieſte xliii.

Iudas Macabeus deuinely raiſed vp. xliiii.

Ionathas brother to *Iudas Macabeus* ſucceeded him. xlv.

Iohn Hircan the great xlvi.

Simon the third ſonne of *Mathathias.* xlvii.

Mathan, grandfather to the virgin *Marye.*
Ioachim alſo called *Elie* father of the virgin *Marie.* xlviii

Simeon.
Anna a Propheteſſe
Zacharias the Prieſt.
This is the fourth rancke and order of Prieſtes & gouernours of the Church, from the returne of the Captiuitie, vnto Chriſt and continu-

tinued about 500. years xlix.

The fift and laſt order of Doctors of Gods Church began at *Iohn Baptiſt*, and our Lord Ieſus Chriſt.

Iohn Baptiſt ſonne of *Zacharie* the Prieſt. L.

Ieſus Chriſt the ſonne of the euerlaſting God tooke fleſh of the virgin *Marie* &c. LI.

The Apoſtles, their Diſciples, the Biſhops, Paſtors, Doctors, and Miniſters, whom the ſonne of God alwaies from time to time raiſed vp to preſerue and keepe the Miniſterie of his worde and Church, are placed in this fift order.

The Apoſtles are firſt. *Peter* Apoſtle. LII,

Andrew brother of *Peter* an Apoſtle. LIII.

Iames the ſonne of *Alpheus* an Apoſtle. LIIII.

Iames, the ſonne of *Zebedeus* an Apoſtle. LV.

Mathew Apoſtle and Euangeliſt.
Bartholomewe Apoſtle.
Mathias Apoſtle.
Phillippe Apoſtle. LVI.

Thomas Apoſtle. LVII.

Iohn Apoſtle and Euangeliſt. LVIII.

Paule

Paule a perſecuter conuerted to *Ieſus* Chriſt, and an Apoſtle:

LIX.

The ſecond of the fift order are the Diſciples.

Among many Diſciples of the Apoſtles, theſe weare cheife.

Barnabas, called alſo an Apoſtle.

Epaphroditus called alſo the Apoſtle of the *Philippians*,

Andronicus and *Iunia*, famous among the Apoſtles.

Simon called the *Blacke*.

Lucius the *Cerenian*.

Manahem.

Iudas.

Barſabas.

Silas.

Saint *Luke* calleth them Prophets and Doctors.

Creſcence.

Clement.

Trophim.

LX.

Luke Euangeliſt and companion with *Paule*

LXI.

Marke Euaugeliſt and Diſciple of *Peter*.

LXII.

The third of the fift order be the Biſhops.

Timothe Biſhop of *Epheſus*.

Titus Biſhop of *Creete*.

Apollo.

Ariſtarcus.

Gaius.

Derbe.

Iaſon.

Soſipater.

Tichicus.

Secundus.
Silvanus.
Tertius.
Quartus.
Sosthenes
Epaphras.
Iesus the iust.
Demas.
Archippus Bishop of the *Collossians.*
Eubulus.
Pudens.
Linus.
Artenas.
Zenas.
Denys Æriopagites, Bishoppe of *Athens.*
LXIII.

Avnianus the first Bishoppe of *Alexandria.*
LXIIII

Ignatius the Disciple of Saint *Iohn* Euangelist and second Bishop of *Antoch.*
LXV.

Clement Bishop of *Rome.*
LXVI

Anacletus Bishop of *Rome.*
LXVII.

Quadratus Disciple of the Apostles. Tenth Bishoppe of *Athens.*
LXVIII.

Euaristus Bishop of *Rome.*
LXIX.

Policarpus Disciple of *Iohn* Euangelist was B. of *Smirna.*
LXX.

Marke Gentile, chosen

chosen B. of *Ierusalem*, after the destruction by *Titus*.

These there succeded.

Cassianus.
Publius.
Maximus.
Symachus.
Caius.
Iulian, the 2.
Capito. LXXI

Milito Aliaticus Bishoppe of *Sardis*.
Theophilus Bishoppe of *Antioch.*
Apolinarius.
Denis. Bishop of the *Corinthians.*
Iustus Bishoppe of *Vienna.*
Philip.B. of *Creete* or *Candy.*
Egesippus.
Iustin the Philosopher.
Modestus.
Musanus. LXXII.

Elutherus Bishop of *Rome.* LXXIII.

Ireneus, the scholer of *Policarpus* Bishoppe of *Lions.* LXXIIII.

Theodosius Bishop of *Ephesus.*
Miltiades.
Apolonius.
Serapion.
Policrates. LXXV.

Victor B. of *Rome.* LXXVI.

Tertullian of *Carthage* in *Africk.* LXXVII

Leonides.
Amonius.
Origen.

Tri-

Tryphon.
Minutius.
Felix.
Berillus.
Hypolitus.
Alexander Biſhop of *Capadocia.*
Iulius Africanus.
Gregory Biſhoppe of *Pontus.*
Deneis B. of the cytie of *Alexandria* all theſe, (almoſt) were the diſciples of *Origen.* LXXVIII.

Vrban Biſhoppe of *Rome.* LXXIX.

Cipprian of the country of *Affrick.* Biſhop of *Carthage.*
It is ſaide that ſome in his time did abiure and denie, the truth of the holy Goſpel, and Gods Iudgementes therevpon proceeded aſwell againſt them, as thoſe of our time alſo.
Alexander Biſhop of *Ieruſalem.*
Babilus Biſhoppe of *Nicomedia.*
Aſclipiades of *Antioch.*
Theophilus.
Ceſarius.
Vitall.
Policronius Biſhop of *Babilon.* LXXX.

Xiſtus of *Athens* B. of *Rome.*
Lawrence the firſt of the ſeauen Deacons in the Church of *Rome.* LXXXI.

Arthelaus Biſhop of *Meſopotamia.*
Anatholius. LXXXII.

Anthimus Bishoppe of *Nicomedia*.

Albinus famous, and receiued the crowne of Martyrdome.

LXXXIII.

Arnobius.
Pierius.
Melitius.
Lucianus.
Phigeas of *Ægypt.*
These in their times were excellent Doctors in the Church.
Lactantius Disciple of *Arnobius.*

LXXXIIII.

Eusebius Bishop of *Cesaria* in *Palestina.*
Rhetius Bishoppe of *Anthunn.*
Methodius.
Anthanasius Bishop of the citie of *Alexandria.*

LXXXV.

Eustachius Bishoppe of *Antioch.*
Paphnutius of *Ægypt.*
Maximus.
Macharius Bishop of *Ierusalem.*
Spiridion Bishop of *Tremith* in *Cypres.*
Nicholas Bithop of *Mirrhe* in *Licia.*

LXXXVI.

Theodoricus Bishop of *Heraclia* in *Thrace*
Eusebius Bishoppe. *Emesus.*
Hillarius Bishoppe *Poictiers* in France.

LXXXVII.

Liberius Bishop of *Rome*

Rome. LXXXVIII.

Basill Bishoppe of *Cesaria.* LXXXIX.

Damasus a *Spaniard* Bishop of Rome. succeeded *Liberius.* *Antonie.* XC.

Vulphilas Bishop of the Gothes in *Sarmathia.* XCI.

Ambrose Bishop of *Milan.* XCII.

Vigilantius Bishop of *Bercelona* in Spaine. XCIII.

Apollinarius of *Laodicia* Bishop of *Syria.* XCIIII.

Ierome sonne of one *Eusebius* of the towne of *Stridon.* XCV.

Chrisostom borne at *Antioch* and Disciple of *Libanius.* *Euagrius.* *Theodolus.* *Maximus.* were Bishops. XCVI.

Augustine Bishop of *Hippon* deuinely raised vp to confute the errors of the *Manichees*, *Pelagians* and others. XCVII.

Possidonius of the contry of *Affrick* Bishop of *Calme*.

Celestine Bishop of *Rome*.

Palladius a Greeke and *Patricius* preached the faith in *Scotland*, and *Ireland*.

German Bishop of *Auxerre*.

Cyrillus Bishoppe of *Alexandria*. XCVIII.

Sedulius.

Sozemus.

Socrates.

Theodoritus.

Cassiodorus. XCIX.

Eucherius Bishop of *Lions*. C.

Victor Bishop of a towne in *Numedia* which is in *Affrick*, called in latin *Cartena*.

Policronius bishop of *Ierusalem*.

Arcadius.

Probus.

Paschasius. CI.

Laetus Bishop.

Eugenius Bishop of *Carthage*. CII.

Proterius Bishop of *Alexandria*.

Peter of *Rauenna*.

Genadius, Elder of the Church of *Marsille*.

Prosper.

Saluien.

Sidonius.

German Bishoppe of *Capua*.

Vaast Bishoppe of *Arras*.

Fulgentius Bishop of *Ruspa*

Ruffa in *Affrick*.
Autius Biſhop of *Vienna*.
Solemus Biſhop of *Chartres*.
Boetius a learned man.
Epiphanius Biſhoppe of *Paiue*.
CIII.

Gelatius of *Affrick*. B. of *Rome*.
CIIII.

Hormiſda borne at *Freſſelon* a city in *Campanea*, gouerned the Church of *Rome*.
CV.

Arator.
Grogorie Biſhoppe of *Angres*.
CVI.

Leander Biſhoppe of Seuill.
Serenus Biſhop of *Marſille*.
CVII.

Iſidorus the young B. of *Hiſpalle*.
Bede an Engliſhe man.
CVIII.

Theodorus Biſhop of *Rauenna*.
Legerus biſhop of *Anthun*.
CIX.

Willebroc Biſhop of *Friſons*.
CX.

Bonface Archbiſhop of *Maiens*.
Burcardus.
Guntarius B.
CXI.

Alcuinus Diſciple of *Bede*.

Bede.

Felix Biſhoppe in *Aquitaine.* CXII.

Anſegiſus. who made 4. bookes of the decres of *Charlemaine* and his ſonne *Lewes.* CXIII.

Haymo the thirde Biſhoppe of *Albaſtat*, and Diſciple of *Alcuinus.*

Rabanus.

Strabus who gathered the ordinary gloſe out of the writings of the Fathers. CXIIII.

Bertrand Prieſt a man learned, and well inſtructed in true pietie. CXV.

Vldrich. Biſhop of *Auſbourg* in *Almania*, who ſtoutly withſtood the decrees of Pope *Nicholas.* CXVI.

Iohn Leſcot (not the Friar) a man learned, and agreede with *Bertrand* touching the bodie and blood of *Chriſt* in the Supper. CXVII.

Ratherius Biſhop of *Verona.*

Aldeber Biſhoppe of *Prage* in *Bohemia.* CXVIII

Burchardus Biſhop of *Wormes*, who made the ancient *Canons.* CXIX.

Berengarius borne at Tours Archdeacon of *Angiers*, maintained the opinion of *Bertrand* and *Leſcot*. cxx.

Sigebert who made a Chronicle.
Hugh a *Saxon* borne. cxxi.

Barnard a *Burgonian* borne, firſt Abbot of *Claruax* in his Sermon called the Popes, the Miniſters of Antechriſt. cxxii.

Iohn of *Sariſbury* Biſhop of Chartres invaide againſt the wickedneſſe of the Popes and Clergy. cxxiii.

Arnold Biſhop of *Bixte* inuaied againſt the vſurped gouernment of the Clergy, in ciuill cauſes perteining to the Temporall Sworde.
Peter de Bloys wrote againſt the wickednes of the Clergy. cxxiiii.

Waldo of *Lyons* of whome the *Waldoniſts* (as the *Lutherans* of *Luther*) tooke their name. cxxv.

Peter

Peter de vined, Chancellor to the Emperour *Frederick* 2. wrote many letters in the Emperours name, complaining of the *Popes* insatiable coueteousnes. CXXVI.

William de Santo Amore. Doctor of *Paris*. Chanon of *Beauuois*, charged the Clergie in his Sermons with hypocrisie and other vices. CXXVII.

Laurence an Englishe man, Doctor of *Paris*, wrote a booke against the Monks, incyting to beware of false Prophets. CXXVIII.

Petrus Cassiodorus, an Italian, well instructed in the worde of God, wrote a memorable Epistle, to diswade the Englishe from the Popes intollerable bondage. CXXIX.

Dulcimus of *Nauarre* rebuked the wickedneſſe of the Clergie CXXX.

Arnolde de Villa noua affirmed that the Priest in the Sacrifice of the Alter, offered nothinge vnto God. and that the *Masse* was vnprofitable both for quicke and deade. CXXXI.

Wicliffe

Wicliffe seeing true Diuinitie corrupted with many filthie questions, and mans inuentions was moued to remedie such disorder. CXXXII

Sautree a priest embraced the zeale of true and pure Religion, CXXXIII.

Iohn Hus a *Bohemian*, (hauing red some of *Wicliffes* bookes,) began to publish his opinion of the trueth in a certaine Church of the *Bohemians*. CXXXIIII

Ierome of *Prague* a *Bohemian*, who was (with *Iohn Hus*) at the consell of *Constance*. CXXXV.

Clemangis a Doctor of *Paris* and Aachdeacon of *Bayon*, wrote concerning the corrupted state of the Clergie. CXXXVI.

Oldcastle knight of the order, and a Peere in England better instructed the Courtiers in the true seruice of Christ, then before. CXXXVII.

Grunfelder a Priest.
Taylor an English man.
Radtgeber.
Drandorf.
Torawe.
All these were martered for maintaining the trueth of Gods word. CXXXVIII

White an English man.
Hoenden an English man martered for the trueth

trueth of the Gospell. CXXXIX

Paule Crawe of *Bohemia*.

Rhedhon of the order of the Carmelites in the Realme of *France*.

Roger Dule a Gent.

Sauanarola.

All these were hanged and buried for maintenance of the trueth. CXL.

Luther in these last times raised vp to reforme sundrie errors, and restore the pure doctrine of saluation, Accused falsely conning some of his bookes. CXLI

Zuinglius minister of the Church of *Zurich*. CXLII

Ecolampadius minister of Basle. CXLIII

Bucer a professor of diuinitie in England. CXLIIII

Melancton professor of diuinitie in the Church of *VVittenberge*. CXLV.

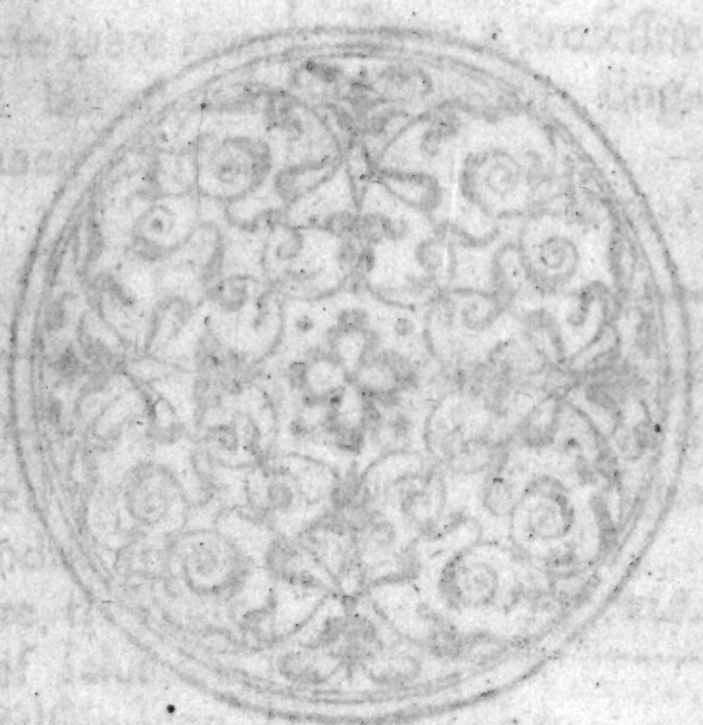
Peter Martyr professor of diuinitie in the Church of *Zurich*.

Musculus professor of diuinitie in the Church of *Berne*.

Marlorat minister of the Church of *Roan*. CXLVI

Caluin minister of the Church of *Geneua*. CXLVII

Finis Tabulæ.



A Discourse

Vpon the Catalogue of the Doctors of Gods Church, aswell of those which were from the beginning of the world, (*mentioned in the holy Scriptures*) as of many who after succeeded vntill this day.

IT *is first declared that Man was created in all beautie, vprightnes, and perfection; and that he despised the Commaundement of God and his trueth, by the perswasion of Sathan, to whom, with his offspring depriued of all true knowledge and goodnes: he made himselfe seruant and slaue: And therefore had need of instruction, to know and bee assured of the meane of his deliuerance, and perfect restoring, which the eternall Sonne of God declared vnto him, and sithens alwaies assisted his Church. God:* after he had created *Heauen* & *Earth*, and all things in them contained, finally created he *Man*

to

to his owne Image and likeneſſe (to wit) wholy good, wholie pure, wholie perfect, without ſinne, in all vprightneſſe of Heart, Iuſtice, and Vnderſtanding: and placed him with *Eue* his wife, in earthlie Paradice, there to liue in all felicitie. The meanes now, to haue kept them in that eſtate, was to haue humbled themſelues alwaies before the Diuine Maieſtie, magnifying his name with thankeſgiuing, and not thirſted for their owne glorie: but ſeeing all things diſcend from aboue, they ſhoulde alwaies haue looked vpward; and glorified thereby, one onelie GOD, to whome the praiſe thereof onelie belonged.

But after they had neglected and contemned the commaundement of GOD (in eating by the Serpentes perſwaſion, of the forbidden fruite.) They loſt immediately, all the dignitie and excellencie of their firſt creation, and were ſpoyled of all that great glorie, wherwith they were enriched, and made ſeruantes and ſlaues of him, who by a diſguiſed and ſubtill meane, did practiſe to cauſe them to beleeue in him, and to turne them from

from the pathe waie of all happineſſe and trueth, and to fill them with all errour and wickedneſſe, that they might become whollie like vnto him ſelfe, who by vnthankefulneſſe, was depriued of all beautie and goodneſſe, which GOD had firſt beſtowed vpon him.

And as GOD in the beginning made our firſt parents good, pure and perfect in all integritie of heart, trueth and righteouſneſſe. The Deuill (ſpeaking by the mouth of the Serpent) was in the beginning alſo pure and good. For as *Moſes* (inſpired with the Spirit of GOD,) in the ende of the firſt Chapter of *Geneſis*, writeth. *God ſawe all thinges that he had made, and beholde, they were exceeding good.*

Whereby we may ſee and knowe, that this craftie and malicious Deuill in this Serpent, was not ſo created and made: but of his miſchieuouſneſſe and fraude, practiſed, (as by the iuſt iudgement of GOD, at laſt he performed) by deceauing lies, to ſeduce and drawe vnto himſelfe, *Adam* and *Eue*: becauſe they cleaued not firmely to the commandement

of

of God · but listened rather to the perswasion of Sathan, who for that purpose had power to speake in the Serpent the most subtill beast of the field, not by Nature, but by the motion of Sathan. Whom God not then onely did suffer to speake in the mouth of this beast: but sithens in many other brute beastes, which prophane Histories doe witnesse to haue spoken.

By which we may note, that the deuill euer seeketh by all meanes to seduce men, and make them trust in lies, wherein he most delighteth, dazeling the eies of their mindes by certaine hid and secret waies, to keepe them vnder his foote and subiection.

Behold from whence come so many false perswasions, so many guilefull and wicked thoughts fraught with lies, whereupon men depend rather then the trueth of God.

Behold the spring of all disorder and euils, that the world euer possessed: Behold the way, which our first parents tooke; by which, they be fallen from that high degree of happines, peace, rest and gladnes, wherin, at the beginning they were placed of God: and by which, both they themselues, and posterity are ouerthrowne and tumbled

into

into ſuch great confuſion, and diſorder, as we now ſee our ſelues in: becauſe we tread the ſame tract, wherein they walked.

Knowing then the ſpring of the diſeaſe, why doe we not preuent it by contrarie remedies. Seeing that neglect of Gods counſell and will, to follow that of Sathan, is cauſe of this miſchiefe: Leaue we him with all his counſailes, and by Faſting and Prayer, enquire we at Gods mouth, and take counſell of him, how to know and follow his will. And be we aſſured to feele by the trueth of God, a wonderfull vnderſtanding of his good will, in the Doctrine of his holie Prophets and Apoſtles, declared vnto vs: Whereof Sathan would haue vs meerely ignorant, and that the ſame were vtterly buried: the rather, becauſe in it, he ſeeth the waie of righteouſneſſe, and meane of deliuerance from his gulfe of all horrour and miſchiefe to be ſhewed vnto vs.

And ſeeing himſelfe for euer depriued of the excellent glory of God, ſhining cleerely in him at his firſt creation. He attempted in our firſt parentes euerlaſting-

lie to depriue vs alſo, of the ſame glorie and happineſſe: whereunto he perceiueth no meane from God, for his reſtoring.

But God, who created Mankind to be of him, euerlaſtingly knowne and glorified, would yet reſtore it, albeit eſtranged from him: he would not confound, deſtroy, looſe, ouerwhelme, nor vtterly leaue it, to the will and power of the deuill: but by his exceeding goodnes, grace, and mercie, he ſuſtayned and ſupported *Adam* and *Eue*, declaring vnto them, that the enemie of Trueth, Righteouſneſſe and true Felicitie, ſhould once for their ſakes haue his head broken; and yet in the meane time, by his iuſt iudgement, would, and ſuffered him to afflict, and diuerſelie aſſault them.

Now to the end that *Adam* and *Eue* might be aſſured of their reſtoring, as God by his diuine Word and Spirit created, made, and formed all things in being: by the ſame Word alſo, *Adam* vnderſtood that the ſeed of the Woman ſhould breake the Serpents head, and ſo ſhould be freed from that ſlauerie, whereunto he had ſubiected himſelfe.

This

This moſt powrefull word, (remaining in ſubſtance with God from all eternitie, by which the heauens and all things elſe were made) did then call *Adam* and *Eue* to repentance, and gaue them time and leaſure to amend, and returne to that obedience, from which they were falne.

Hereby we ſee plainely who was *Adams* teacher from the beginning; For this word, the Sonne of God, which rebuked *Adam* for his fault and tranſgreſſion, and declared vnto him, that the force and power of the Serpent ſhould be broken: did teach him and reprooue his offence, letting him knowe howe abbominable Sinne was, and how many miſchiefes it procured him, (to wit) death & euerlaſting participation in all reproach, with the Deuill, to whom he was ſo enthralled. And that neither by himſelfe nor any other creature elſe ſoeuer, perfect deliuerance from that thraldome, and ſatisfaction of his horrible ſinne againſt God, whom he had offended, could be made; but by the onely meane of this Promiſe: wherby *Adam* and *Eue* did know that all their offences were freelie pardoned, without any meanes of their owne workes and merits.

All theſe things, by inſpiration of his ſpirit (whoſe voyce they vnderſtood) they perceiued and knewe: who willing to inſtruct them, knew alſo, that all this was in vaine, if they were not inſpired to know and beleeue the ſame. And ſo this euerlaſting word, the Sonne of God, did inſtruct *Adam*; the firſt man from the beginning. By which, we vnderſtand that God euer hath, and ſtill doth giue ayde vnto his Church, and inſtruct, maintaine and gouerne it, as by euident teſtimonie appeareth: and common experience ſheweth, that the Church and her Doctrine could neuer ſo long haue endured againſt ſuch horrible furies of Sathan, Tyrants, and wicked men; had it not had ſuch a Protector and Keeper.

Which thing, the Fathers and Patriarches, *Abraham Iſaac* and *Iacob* euer highly eſteemed. And *Iacob* in his time gouerning the Church of God, certainelie declared this *Meſſias* ſo often promiſed, to be his Keeper. And therefore, *Gen.* 48. *verſ.* 16. he ſaith. *The Angell which hath kept mee from euill, bleſſe theſe children.* By which and other places, it appeareth, that he called the *Meſſias*, (to wit) the

Sonne

Sonne of God) an Angell; naming him alſo his Keeper, and attributing vnto him, both power and authoritie to bleſſe, which had he onely vnderſtoode of the Angell he would neuer (moued by Gods Spirit) haue ſo ſpoken: becauſe he had then giuen vnto the Angell, that which was proper to God, to whom onely *Iacob* euer aſcribed all power, bleſſing, honour and glorie, as to God onely appertaineth.

Eſaie mooued alſo by the ſame Spirit, with *Iacob* in the 63. *chap. verſ.* 9. ſaith. *The Angell of his preſence hath ſaued them, he himſelfe by his loue and mercie, hath redeemed them, he hath borne, and lift them vp for euer.*

To teach vs alſo, that the holy Ghoſt ſitteth in this Diuine Eſſence, and that by him he will euer aſſiſt his Church. *Eſaie chap.* 59. *verſ.* 21. ſaith. *Behold my couenant with them ſaith the Lord; My ſpirit which is in thee, and my words which I haue put in thy mouth, ſhall not depart from thy mouth, nor the mouth of thy ſeed for euer.* Infinite other places and paſſages there are, whereby may be gathered, that God hath euer aſſiſted his Church, aſwell by his holy ſpirit: as alſo promiſing all fauour,

comfort, & bleſſing by his means, by whom he hath made all things, and promiſed in his time to ſend; thereby to purchaſe vnto himſelfe an holy people, ſanctified, and clothed with his holineſſe according to his promiſe made, that all ſuch as beleeue and truſt in him, ſhould euerlaſtinglie liue by him.

And for that it is not in our faculty and power this to beleeue, he did and doth promiſe (as is ſaid in *Eſaie*) the aſſiſtance of his ſpirit: without which, the preaching of his word is in vaine.

We muſt alſo vnderſtand that as all the good Fathers and Patriarkes, who by Oracles or Viſions were inſtructed, and with their true & faithfull ſucceſſors conſequently taught from hand to hand, (the Spirit of God, imprinting in their hearts ſuch aſſurance of Doctrine) did vndoubtedly know, and beleeue in him.

And God aſſuredly hath alwaies confirmed this holie inſtruction: for the continuance whereof from age to age, and better helpe of mans memorie, he cauſed *Moſes* (who was thereto called and choſen) to write the ſame, and to lay before our eyes, (as he vnderſtood and

knew

knew by the ſpirit of God) that Man in ſuch puritie was created, and hauing ſinned, (by the ſame word, by which he was made) was alſo called to repentance, and promiſed and aſſured of ſatisfaction for his ſinne.

Hereby were the ancient Doctors moued to ſay that the ſonne of God was the word: becauſe he ſpake to the Fathers: Behold what *Tertullian* in his booke againſt the Iewes, and *cap.* 1. ſaith. *Then Ieſus ſaid vnto* Caine, *where is* Abell *thy brother?* And *Ireneus* in his 14. *cap.* againſt Hereſies, ſaith. *The Sonne from the beginning aſſiſting his worke, to whom he will, when hee will, and how he will, doth manifeſt the Father.*

Briefly we ſee, how God by his Sonne and Spirit, in the beginning of the world, did manifeſt himſelfe, to the firſt Man, and cauſed him to vnderſtand his good pleaſure, which more and more he hath alſo made knowen to thoſe of his Church, the firſt and chiefe Doctors whereof hereafter follow.

After that Adam *was taught by the Sonne of God.*

I ADAM was ordained Bishop and Doctor, by the Promise made, of the Womans seede, and instructed his posteritie whiles he liued, in the articles of that doctrine. He also liued 930. yeares. *Adam* vndoubtedly could well declare, what the excellencie and dignitie of Man was, before his fall, what an horrible thing was sinne, how the wrath of God is great, and how exceeding his mercy, who by his Sonne would redeeme Mankind from eternall death, whereinto by his owne default, he was plunged. He instructed others, that (warned by his example) they might eschew sinne, and by Faith receiue the promise made of the womans seed, whereby Mankind (lost of himselfe) should eftsoones be restored to life, blessednesse and eternall righteousnes.

FROM this Doctor, as from a Fountaine, all good sciences and humane wisedome flowed. This is he, that gaue names

to

to all beasts, birdes of the heauen, and liuing creatures of the fielde, and their names were proper to their Natures.

With Adam was his Sonne

2 ABELL, a Faithfull and true Seruant in the Church, offered vnto GOD, the first borne of his Flocke. *Gen.* 4. 4. whereby it appeareth, the father had instructed his children in the true seruice of God: But *Caine* presenting to God an outward Sacrifice, and not inwardly in spirit, (wherein Gods true seruice consisteth,) was an Hipocrite: for which cause, God was displeased, and reiected his offring, wherefore, *Caine* inflamed with anger, rose vp against his brother, and led with deuelish Enuie slewe him.

HERE, (which is fearefull to beholde) began the persecution of holy men, by the wicked. For the onely cause of this murder was, the true seruice of God, which (being purely done) the deuil can no way abide: but stirreth vp *Caine* to kill his brother, that the worde of God, and his pure Doctrine

should

should be vtterly quenched.

How vehement is the malice, fury & rage of this subtill Sathan, and how greate was his enuie to our first Parents, that *Caine* by his procurement enuied his brother, by this appeareth.

Gods care notwithstanding ouer his, is manifest, albeit he leaue them (as it were) to the will of the wicked, and therebe none to complaine, or accuse their aduersaries. yet doth he by some meanes reuenge them notwithstanding.

---

3 SETH in *Abels* romth, was appointed to the Ministery. He had a Sonne called *Enos*, and then beganne men to call vpon the name of the Lord. Whereby we must vnderstand, that this word (*Inuocation*) comprehendeth all the true seruice of God.

True it is, that God in the beginning, was called vpon, honored and serued: but true Religion was suppressed by the false Church, and no face of the true Church apeared, which in *Enos* time was redressed. *Seth* was borne in the 130. yeare of *Adam* and *Eue*, and liued with *Adam* his father 800. yeares. And *Seth* liued. 912. yeares. *Gen.* 5.

4 *Enos*

4 ENOS was borne in the 105. yeares of *Seth* his Father he liued 905. yeares. And *Adam* his Grandfather liued with him 695 yeares.

Cainan was borne in the 90. yeare of *Enos*. He liued 910. yeares, and *Adam* with him 605. yeares. *Malalehell* was borne in the 70. yeare of *Cainan* or *Kenan*, He liued 895. yeares And *Adam* with him 535. years.

Iared was borne in the 65. yeare of *Malalehell*. He liued 962. years. And *Adam* with him 470. years.

---

5 HENOCH was borne in the 162. yeare of *Iared*. He liued. 365. years and was taken away of God from this wretched life, vnto life eternall, God thereby declaring, that the faithfull, are to expect another life, whereunto they shall be translated.

The Scriptures do witnes, that this was one of the most excellent Doctors amonge the Fathers of the Church: that with great zeale he published at large, the promise of the womans Seede: and that he sustained great conflicts against the wicked Doctrine, superstition & Idolatry of the false Church; Seeing it giueth him greate praise, and

and an excellent testimonie aboue the other Fathers, saying, *And he walked with God, and was no more seene.*

THE Epistle of Saint *Iude* doth likewise declare, with what vehement zeale, and burning affection, he exhorted, those of his time to repentance, and reprooued the sonns of the wicked: where it is saide that he diligently preached of the iudgemente to come and the horrible paines of the wicked. For saith Saint *Iude. Henoch the seauenth man from Adam, propheſied twoe yeares, saying. Beholde the Lord shall come with his Millions of Saints, to execute iudgement against all men, and rebuke the wicked of all their euill workes which they vnfaithfully haue done, and of all the rude wordes, which the vnbeleeuers haue spoken against God.* And *Adam* liued with him 308, yeares.

---

6 MATHVSALEM was borne in the 65. yeares of his Father *Henoch*, and liued. 969. years. There was no one man since the creation of the worlde, that so long liued. He died in the yeare of the Floud. & *Adam* liued with him 243. yeares.

---

7 La-

7 LAMECH was borne in the 187. yeare of *Mathusalem*. *Gen* 5. He liued 777. years, and *Adam* liued with him. 55. yeares.

THESE Neene great and excellent personages, were in the time of *Adam*, and assisted him in the Ministery of the Church, to publish and defend the true Doctrine of the Promise, made concerning the womans Seede: and withall, to instruct the true Seruants of God. So *Adam*, with these neene assistants, gouerned the Church of God 430. yeares.

After these succeeded in the gouernment of the Church.

---

8 NOE was borne in the 182. yeare of his Father *Lamech Gen.* 5. and is to be counted among the chiefe Doctors and *Bishops* of the Church of God.

WHAT contempt, what iniuries and persecutions he endured, to maintaine the Doctrine of God, may easily be coniectured: For then began men to encrease vpon the earth

earth and too corrupt and diſorder themſelues: in all iniquitie, as it is written *Gen. 6,5. That God ſaw the malice of man to be very great, and euery thought of his hart, to be euill in his time*. whereby it apeareth, that they liued a diſſolute and corrupt life, diſpiſing the worde of GOD, and the preaching thereof, and abandoning themſelues to whoredome, Adultery, tyranny, and all kinde of wickednes.

Wherefore, the Lord did threaten the worlde, and purpoſe to confound & deſtroy it by the waters of the Floude. And *Noe*, 120. yeares before it happened, preached vnto them, that they ſhoulde repent and be ſaued.

Now when *Noe*, his wife, his three Sonnes, *Sem*, *Cham*, and *Iaphet*, and their wiues, with all ſorts alſo of liuing creatures, were entered the Arke, as GOD had commaunded, the Floode ouerwhelmed, and deſtroyed the reſidue, both of men and Beaſts.

So from the creation of the worlde

vntill

vntill the *Floode* is 1656. years.

Who can expreſſe the bitter griefes, that this greate and excellent Perſonage (ſeeing before his face, all mankinde (himſelfe and a fewe others reſerued) to periſhe by the waters of the *Floode*. And that after ſo horrible and fearefull puniſhment men forgetting the paſſed euils, fell eſteſoones into all impietie, wickedneſſe and filthie abhominations) endured? *For* hee liued after the *Floode*. 350. yeares. It appeareth alſo that theſe *Fathers*, were greatelie martyred, and ſuffered greeuous torments, by the impietie of the wicked.

---

9 SEM was borne in the 500. yeare of *Noe* his *Father*. *And* as *Noe* was a true Doctor of GODS Church, hauing inſtructed his children in the true Doctrine of GOD, of the Promiſe made from the beginning of the worlde, touching the *Meſſias* to come. *Sem* no doubt was the like. And could further de-

declare what he had ſeene (to wit) the iuſt iudgements, which God had done vpon all the face of the earth, clenſing it from the horrible and abhominable ſinnes, which men had committed: and ſhewe alſo, the great goodnes and mercie of God, that mankinde was not vtterly drowned and diſtroyed.

THE time that *Sem* liued, was 600. years *Gen.* 11.

---

10 ARPHAXAD was borne in the 100. yeare of *Sem* his father and two yeares after the Floude. *Gen.* 11. He liued 438. yeares.

SALE was borne in the 35. yeare of his father *Arphaxad*, and liued 433. yeares. *Gen.* 11.

HEBER was borne in the 30 yeare of his father *Sale*, and liued 464. yeares.

PHALEG was borne in the 34 yeare of his Father *Heber* and liued 239. yeares.

REV was borne in the 30. yeare of his Father *Phaleg* and liued 302 yeares.

SARVG was borne in the 30. yeare of his Father *Reu* and liued 230. yeares.

NACHOR was borne in the 30. yeare of

of his *Father Sarug*. Hee liued 148. years.

THARE was borne in the 29. yeare of *Nachor* his Father, and (being 70. yeares olde) begat *Abraham*. He liued 205 years *Gen.* 11. 23.

THESE are mentioned by *Moſes* for the chiefe of their times, whereby appeareth that albeit the world was fraught with all impietie, God notwithſtanding did wonderfully preſerue ſome, who retained inſtruction of the true heauenly doctrine; to the ende, that the Church, and the promiſe to hir made, ſhoulde not be vtterly extinguiſhed: which Doctrine was afterwardes renewed by *Abraham*, their ſucceſſor.

THIS is the firſt order of *Doctors* of Gods Church, namely, of Fathers, whoſe gouernment endured about 2023. yeares.

The Second order of gouernours in the Church of God, is of Patriarks

---

11 ABRAHAM was borne in the 70. yeare of his father *Thares*. *Gen.* 11. In the 367. yeare of the Floude, and the yeare of the worlde. 2023. he left his Parents and country, and with his posterity. ruled and gouerned the Church.

To him the promise of the womans seede, which is the deliuerer, and Redemer of mankinde was renewed, and planely declared that this deliuerer was to come of his Posteritie.

Moreouer, when *Abraham* was 99. yeares olde. *Gen.* 17. he receiued Circumcision, a signe of the couenant, which signe represented to the Church two thinges, (to wit.) That noting there was in man but sinne, and the same to be cut off. And further, that Saluation shoulde proceede of the line of *Abraham*: who liued. 175. yeares *Gen.* 25.

Isaac was borne in the 100. yeare of *Abraham* his Father, *Gen.* 21. of whose seede, our Lord Iesus Christ was borne. *Isaac* liued 180. yeares.

12 IACOB was borne when his Father was 60. yeares olde. *Gen.* 25. He was a Prophet of Gods Church, and learned the heauenly Doctrine of his Aunceſters; and his father *Iſaac*: by whome alſo, he obtayned the bleſſing of GOD, and was ſurnamed *Iſraell. Gen.* 32. wherefore his ofſpring was called the people of *Iſraell.*

When *Iacob* was 130. yeares olde he went downe into *Ægypt. Gen.* 47. and there taught the true Doctrine of God. He liued 147. yeares.

The 12. *Patriarkes* with their Children and ſucceſſors gouerned the Church of GOD in *Ægypt*, for the ſpace of 215. yeares. *Leuy* was borne many yeares before *Ioſeph.* He liued 137. yeares. After whoſe death the Children of *Iſraell* continued in *Ægypt*, 121. yeares. And from the death of *Leuy*, vntill the Natiuitie of *Moyſes* was 41. yeares. In which time *Cahat* the ſon of *Leuy*, & *Amram Cahats* ſon, & father

of *Moises*, gouerned the Church.

---

13 THE People vnder the conduct of *Moyses*, sonne of *Aram*, of the house of *Leuy*, were drawne out of *Ægypt*. *Exod.* 12. The lawe giuen and deuinely publiſhed, and greate miracles wrought, ſuch as neuer before were hearde or ſeene amonge them.

THE Law of *Ceremonies* alſo, and all kindes of Oblations, ſacrifices and burnt offerings, were giuen them of God, by the hande of *Moyſes*.

WHEREBY we may note, that the *Ceremonies* ordained by God to the Fathers, were a preaching (as it were) and hidden Doctrine, ſheweing into what condemnation ſinne had brought them, from which there was no hope of deliuerance nor bleſſing, but onely their aſſurance of Gods mercie, declared in the promiſe of the womans Seede, before made to the firſt Fathers, and renewed to the Fathers ſucceeding, *That thereby all the Nations of the earth ſhoulde be bleſſed*. As in the 12. *Chapter* of *Gen*. appeareth. And ſo the mercie of GOD, by the meane

meane of the *Messias*, whose office with all the misterie of our redemption, figured in the forenamed *Ceremonies*, was more and more made knowne vnto them.

MOYSES with *Aron* his elder brother, in their time, gouerned the Church, GOD manifoulde waies approuing their Charge and ministerie, as *Num.* 16. *Corah*, *Dathan* and *Abiram* with 250. men more of the children of *Israell* murmuring against *Moyses*, and grudgeing at his gouernment were of the earth swallowed vp quick.

THE people likewise murmuring against *Moyses* and *Aron*, as causers of GODS punishment vppon them, GOD by fier from Heauen, wherewith many, (to witte) aboue 4000. were consumed, reuenged their furious commotion.

This example of GODS wrath against Rebels, and Sedicious persons, blaspheming not his seruants onely: but himselfe also is memorable.

Aron liued 123. yeares, and *Moyses*. 120. yeares who inspired by the spirit of GOD, compiled fiue bookes

as yet called the fiue bookes of *Moyses*.

---

14 IOSVA was borne in the 42. yeare of *Moyses* age, he liued 110. years, and after *Moyses* death, was ordained leader of the people, which he brought into the lande of *Canaan*; and (hauing conquered, and destroyed the inhabitants thereof) deuided the lande to the tribes of *Israell*.

He gouerned the people the space of 40. years. *Eleazar* also the sonne of *Aron*, with him, gouerned the Church. *Iosua*. 24. As the people in these times prouoked God by sondry superstitions and Idolatries, darkening thereby, the true and pure Doctrine, and were for the same miserably vexed by continuall warres of their neighbour enemies: So some notwithstanding, were from time to time, deuinely raised, by whom the pure Doctrine, and true seruice of GOD were set vp, and some peace, and tranquillitie also restored.

Othoniell, at the peoples clamor and earnest praier to GOD for deliuerance,

was

was deuinely raiſed vp, and the Spirit of the Lord was vpon him, who victoriouſly gouerned the people 40. yeares. *Ioſua* 3.

And for a time, (namely) 30. yeares gouerned. *Iudges*, 3.

---

15 DEBORA the propheteſſe and *Baruc* began afterwards to gouerne, and they ruled the ſpace of 40. yeares. Vnder whom the neighbour nations, by weapons and warre, diuerſly practized to deſtroy the people of GOD: but GOD alwaies did miraculouſly keepe and defend them. They *Iudged* after *Moyſes* 120. years, and after *Ioſua* 88. yeares.

---

16 AFTER theſe, a Prophet was deuinely rayſed vp to rebuke and reduce the people to the right waie, by the miniſtery of Gods word.

Gedeon alſo was raiſed vp and gouerned 40. yeares. Hee raſed and

pulled downe the Aulter of *Baall* and did sacrifice to GOD, as he had commanded. He deliuered the people from the oppression of the *Madianits*: and being very olde, died. *Iudges* 8. After whom diuers others succeded by order, as by the booke of *Iudges* appeareth. Moreouer, from the death of *Moyses*, vntill *Samuell* is 357. yeares.

The *Patriarkes* gouernment continued about 850. yeares.

The third order of Doctors of Gods Church, is the Prophets, which order with S. Peter in the 3. Chap of the Acts, wee begin at Samuell.

---

17 SAMVELL the Prophet gouerned the Church, and people of God, the space of 10. years *Act.* 13. He had wicked children, and when the children of *Israell* demaunded a King, he annointed *Saul.* 1. *Sam.* 10.

---

18 DAVID the king, and one of the most excellent Prophets, helde the kingdome and gouernment of the Church 40. yeares.

In

In his time the promise of the seede to come was renewed, Idolatrie suppressed; many errours crept into the Church in the time of the Iudges, reformed, and the puritie of heauenlie doctrine, and the true honour and seruice of God fully restored. Moreouer, in his time the booke of Psalmes was written; wherein (as a most precious Treasurie) all desirable things, to attaine true felicitie, and that soueraigne good, which no eye hath seene, nor eare hath heard, nor humane sence can comprehend (namely, the full possessiō & enioying of glorie, in the triumphant kingdome of our Lord Iesus Christ the euerlasting Priest and King, of whom, in the Psalmes many good & excellent Prophecies appeare) may be gathered.

Vnder this kingly Prophet both ecclesiasticall and ciuill gouernment were verie well ordered and gouerned; with whom these Prophets *Nathan*, and *Gad*, and the priestes, *Sadoc* and *Abimelech*, with many other both holy and learned personages, mentioned in the Psalmes, as *Asaph* the sonne of *Corah*, *Haeman*, *Ethan* and others were appointed and deputed for the Church gouerners.

19 Salomon the sonne of *Dauid* succeeded

succeeded his father, of whom he had costly prouision, and thereof in the fourth yeare of his raigne, he builded a Temple to the Lord which was seauen yeares in finishing. He wrote the bookes of the *Prouerbes, Ecclesiastes* and *Canticles*, and gouerned the space of fortie yeares. Lastly, for his whooredomes and other wickednes the kingdome was deuided and became factious.

Albeit the true Doctrine, honour, and seruice of God, were now polluted and darkened, and horrible Idolatries brought in by *Salomon*, being olde and corrupted by the inticements of his wiues, and afterwards likewise by the wicked and vnfaithfull kings of *Israell*, (namely) *Ieroboam*, *Nadab*, *Baasa*, *Ella*, *Smiri*, *Amri* and *Achab*, and by the wicked kings of *Iuda*, as *Roboam* and *Abiae*: yet God neuer left his Church vnfurnished, but euer raised vp some good personages, as in the raigne of *Roboam* the sonne of *Salomon* the prophet *Semia* who admonished him and the Princes of *Iuda* of the will of the Lord, at which time also, was *Ado* the Prophet. 1. *Kings*. 12. 2. *Chron*. 12.

Ieroboam doing sacrifice to golden calues. 1. *Kings*, 13. was reproued by the Prophet

Iadi

Iadi, of whom mention is made, 2. *Chron.* 9. 29. At the ſame time alſo was *Ahias* the Prophet, who ſpeakeing to the wife of *Ieroboam*, declared how her huſband by Idolatrie prouoked the Lord, and denounced alſo vnto her the plagues wherewith he ſhould be puniſhed. 1. *King.* 14.

Azarias the Prophet exhorted *Aſa* king of *Iuda*, to purge his kingdom from Idolatrie: which the king performed 1. *Cron.* 15. *Hananias* reprooued the ſaid *Aſa*, becauſe he affied in the king of *Aſſyria*, and not in God. 2. *Chron.* 16.

Iehu the Prophet by the worde of the Lord, threatned *Baaſa* king of *Iſraell*, for that he walked in the way of *Ieroboam*, cauſing the people to ſinne, 1. *Kings.* 16. To conclude other good Prophets, as *Elias* the *Theſbit* and *Ioſua* the ſon of *Nun*, of whom mencion is made. 1. *Kings.* 16. were raiſed vp of God, to preſerue & maintaine his true ſeruice, & alſo to reproue both kings, & people; for their Idolatry & abhominable wickednes.

---

20 ELIAS the *Theſbit* was (in the time of *Achab*, king of *Iſraell*) deuinly raiſed vp to purge the doctrine, & kindle againe the light thereof. He ſuſtained. ter-

terrible combats and conflicts with king *Achab*, (a man full of Infidelitie and hypocrisie) his cruell Queene *Iesabell*, and the Priests of *Baall*.

He wrought great miracles, at whose praiers, the Heauen was both shut and opened. He raised the dead, and hauing gouerned the Church aboue 40. yeares, and passed therein, diuers and great perils was by a whirle winde diuinelie caried into Heauen.

Which thing thus happened, in the middle of the world: for *Elias* was raised vp 3000. yeares after the creation of the world. Whereby God would make knowen that another life was reserued for the faithfull, wherinto they should be translated.

21 Elizeus was appointed in the roomth of *Elias*, who sustained great and wonderfull dangers, wrought great miracles, disclosed the practise of the king of *Assyria*, 2. *King*. 6. and (hauing gouerned the Church almost 70. yeares) died in the time of *Ioas* king of *Israell*.

These Prophets were also in his time *Micheas* who was before him, and whose propheſie we haue at this daie, and *Zacharie* the sonne of the priest *Iehoida* vnder king

king *Ioas.*

22 ESAIAS immediately followed, who began to propheſie in the daies of *Ozias, Ioatan. Achas* and *Ezechias*, with admonitions, reproofes, threatnings and conſolations, teaching purely the trueth of God, and applying the doctrine like a ſoueraigne medecine, as he ſaw the maladie of the people required.

HE faithfully vttered from God, many excellent propheſies & Reuelations, touching the promiſe of Chriſt, his office, and kingdome. The loue of the Lord to his Church, the calling of the Gentiles, and vniting of them with the Iewes: as by his booke plainely appeareth: which is, (as be alſo other bookes of the other Prophet) a collection culled out of his ſermons to the people: for ſuch was the cuſtome among the Prophets (after they had expounded & declared vnto the people the doctrine and will of God) to bring a briefe of their ſermons, and fixe it on the gates, which afterwards were by the miniſters of the Temple put and kept in the Treaſurie to eternize the memorie thereof, as out of the

2. *chap.*

2. *Chap.* of *Habacuc* and the 8. of his booke may be gathered.

So the prouidence of the Lord, (by the means of the Ministers of the Temple) preserued in his Church, the doctrine, which he had put into the mouthes of the Prophets. That, as he alwaies was, and is, one, and the selfe same God, and spirit, constant and vnchangeable: So one firme and sure Doctrine might euer remaine in his Church.

The Prophets that were in his time, be *Amos*, *Ionas*, *Micha* and *Hosea*. After great things by him done, the Church by him gouerned about 80. years. And that the kingdome of *Israell* was for it wickednesse in his time destroyed, and by King *Salmanasar* carried away into *Assyria*, it appeareth in writing, that king *Manasses*, caused *Esaie* to be sawed a two in the middle.

---

23 IEREMIE endewed with the spirit of GOD, began to propheſie by the commaundement of the Lord, in the thirde yeare of *Iosias* and continued 18. yeares vnder his raigne. 3. moneths afterwards vnder *Ioachas*, 11. yeares vnder *Eliacim* surnamed *Ioacin*, other 3. moneths vnder *Ioacim*: and

lastly

laſtly 11. yeares vnder *Zedechias*, vntill the captiuitie of *Babilon* and deliuerance from the ſame 70. yeares after.

He foretolde the ruine and deſtruction of many kingdomes and Nations, and that they ſhould be ſubdued to the rule and obedience of the *Babylonians*; whoſe finall deſtruction, and the ouerthrow of proude *Babilon* withall it tyranny, by the *Medes* and *Perſians* their neighbour nations, hee alſo declared.

Moreouer this Prophet vſed many good exhortations and inſtructions to his people, ſetting before them the threatnings of the Lord, and ſpedie executions of his Iuſtice, becauſe they were obſtinate and heartheardned in their wickednesſe: And to nouriſh faith and hope in the faithfull, (whom hee chiefely ſent backe vnto Chriſt, as to the welſpring of all freedome and happineſſe: of whoſe kingdome and comming hee likewiſe made mention in ſundry places in his booke,) added alſo conſolation by ſhewing the deliuerance and comfort, which the Lorde woulde ſende after theſe afflictions.

He

He gouerned the Church more then 40: yeares, and after the desolation of *Ierusalem*, which desolation, (sustaining many euils and persecutions,) he foretold, and in his old yeares with great anguish of heart beheald, euen then boldly reprouing, the people and chiefe gouerners he was caried into *Ægypt*, stoned neere to *Thahaphnes* and died. The Prophets of his time were *Sophonias*, *Habacuc* and *Abdias*.

24 DANIEL as yet yong, was in the old age of *Ieremie*, by him instructed. He was caried into *Babilon* with the king *Ioacim* in the third yeare of his raigne, and in the yeare of the worldes creation. 3344.

The Lord (who armed him with his feare, to serue for the benefit of his Church) adorned him with many graces, and excellent gifts: and amongst others with the spirit of propheſie, as by the contents of his booke, declaring by reuelation from God, the future estate of the world vnder, and vntill the end of the fower Monarchies appeareth.

He foretold also the time of Christs comming and the excellency of his kingdome, the power and time giuen and limited to Antichrist against the faithfull children,

of

of God: finally of the last iudgement, by Christ the triumphant king, to the glorie and reioyce of his faithfull, and to the ruine and confusion of the wicked.

Hauing done great things in *Babilon*, aswell concerning the order of the Church, as the pollitique and ciuill gouernment, and published at large the true Doctrine of God among his people, he gouerned about 90. yeares.

---

25 *Ezechiell* began to prophesie in the time of king *Ioacim* surnamed *Ieconias*, to whom he declared what danger he was in, And what God had decreede touching the ruine and destruction of *Ierusalem*, for the sinnes of the people, which had prouoked Gods wrath and iudgement against the cytie, as then besieged by *Nabuchodonosor* king of *Babilon*: and willingly yeelded himselfe captiue. He foretolde also, and denounced what should happen, aswell to his people, as the neighbour Nations about them.

---

26 HOSEA sonne of *Beeri* began his prophesie in the time of *Ozias*, *Ioathan*, *Achas*,

kings of *Iuda*, and of *Ieroboam* ſonne of *Ioas*, king of *Iſraell*, who as a true Prophet of the Lord ſhewed to his people, (namely) the kingdom of the 10. tribes, their ſinnes and wickedneſſe, and reproued it particularly of execrable Idolatrie, whereby it heaped vp the wrath and vengeance of GOD: and declaring that the rods of his Iudgement were prepared, he exhorted them to repentance and true conuerſion.

He foretold their captiuitie and carying away into *Aſſyria*, adding alſo (by the meane of a Redeemer, by God promiſed to his Church) comfort to the faithfull, with aſſurance of their deliuerance.

---

27 Concerning *Ioel*, the *Ebrews* doubt of the certaine time wherein hee propheſied. Some thinke he was in the time of *Manaſſes*: but we are not to be curious herein: For had it beene needefull to haue bin knowne, the holie Ghoſt, (who inſpired this Prophet to perſwade the people to conuerſion, and true repentance, and prouoked them to flie to the grace and mercie of God, in beholding his onely goodnes and free benignitie, founded vpon the *Meſſias* and true anoin-

anointed of the Lord, whose kingdome he shewed, with his excellent riches the gifts and graces of Gods spirit by him foretolde to be opened, and destributed to faithfull seruants, appointed for the dispensation of the Ministery of this kingdome, as Saint *Peter* doth expound it, *Acts.* 2.) would neuer haue omitted the same.

---

28 *Amos* being a Sheapheard and vnlearned, was miraculously instructed by the Lord, and moued by his Spirit in the time of *Ozias* king of *Iuda*, and of *Ieroboam*, sonne of *Ioas* king of *Israell*, he declared and shewed to the Church of GOD the misteries touching the reproofe and correction of sinne, exhortation to repentance and amendment of life, and the assured hope of saluation, by meane of the *Messias*, whose comming, and kingdome he foreshewed.

He first propheſied against the heathen, neighbours of the people of *Israell.* then against the kingdome of *Israell*, (namely) the 10 Tribes: and lastly against the kingdome of *Iuda*, and the temple of the Lord,

foretelling their afflictions to come, for their horrible wickednesse.

---

29 CONCERNING *Abdias* the Prophet, some thinke it was he which (in the persecution of *Achab* and *Iezabell*) hid in a caue 100. Prophets. 1. *Kings* 18.3. Others suppose he was an *Idumean*, and by receiuing the lawe, dedicated himselfe vnto the Lord. To be curious herein, is not needfull: but to rest rather in his Doctrine and Prophesie receiued of the holy Ghost, which by thretning in his booke the *Idumeans:* doth shew vnto vs Gods vengeance and iudgement against the aduersaries of his Church, of whose deliuerance and preseruation, and of the kingdome of Christ, hee also Prophesied.

---

30 The Doctrine by *Ionas* the Prophet set forth in the Church, is touching the death and resurrection of Christ, and the preaching of the Gospell among the gentils after the resurrection; who (freede from the belly of the Whale) published and declared the worde of the Lord in *Ninive*, as then chiefe City

City of the *Assyrian* Monarchie.

And as *Ionas* (nothing preuailing among his owne people,) was sent vnto strangers, and Infidels, (the people of *Israell* remaining still in blindnes:) So did the Lord take away his Gospell and Doctrine from his people that despised it; and (leaueing them in their obstinate blindnes) gaue it to the *Gentils*.

It appeareth. 1. *King*. 14. 25. who *Ionas* was, and in what time he propheſied, (to wit) in the time of *Ieroboam* the ſonne of *Ioas* king of *Israell*; in whoſe time were alſo *Hoſea*, *Amos*, & *Ioell* in *Israell*, and *Eſaie* in *Iuda*. He ſet forth alſo other propheſies, which are not now extant: and that of his which we haue, remaineth onely among others, for the benefit and edification of the Church.

---

31 MICHA the Prophet, began to propheſie in the time of *Ioathan*, *Achas* and *Ezechias*, kinges of *Iuda*, which Prophet (as were other Prophets alſo) was an Organ of Gods ſpirit, to rebuke ſinne, exhort to repentance, and comfort the faithful aſtoniſhed at the apprehenſion of GODS Iudgements.

In his booke he directs his propheſie to

the two kingdoms of his people, foreshewing the destruction of both, for their wickednes, and chiefely for Idolatrie.

He reproued the crueltie of the people, tiranny of Princes, and mightie rulers, and the abuse of false Prophets.

He set fourth an excellent and plaine prophesie of Christs comming, his kingdome, and felicitie of his Church.

He was not that *Micha* of whom mention is made 1. *Kin.* 22. to haue beene in the time of *Achab* king of *Israel* & *Iosaphat* king of *Iuda*.

---

32 CONCERNING *Nahum* the Prophet, it is not certaine in what time he was; Some suppose him to haue beene in the time of *Manasses*, king of *Iuda*: but the contents of his Doctrine published by the inspiration of Gods spirit, how the Lord pardoned *Nenevy* when it repented at the preaching of *Ionas*: but it retorned to it vomit, and for sins prouoked Gods wrath and vengeance against it. Therefore did the Lord by the hand of *Nabuchodonosor* king of *Babilon*, destroye both the citie, and whole Empire of the *Assyrians*, the chiefe Citie whereof, was *Nenevy*; of which ruine and destruc-

on, was made this Propheſie of *Nahum*, teaching thereby the Church of God, that his prouidence ſtreatcheth ouer all Lordſhips, and kingdoms. And that he is a iuſt Iudge, bringing backe all people to the ballance of Iuſtice.

---

33 HABACVC ſorowing, (as did many times the moſt holy and faithfull ſeruants of God:) to ſee euill and wicked men floriſhe in all ioy and worldly proſperity: and contrarywiſe, the good and innocent by them ſuppreſſed, and induring all miſery as if God (ſuffering the ſame) had taken pleaſure in wickedneſſe: had by a Reuelation of Gods ſecret iudgement; wherein was repreſented vnto him, the future extolling and magnificence of the *Babylonian* Monarchie, & the thraldom of his people vnder their yoake: but their puffed pride ſhould in the end be abated and ouerthrowne, and the wicked deſtroyed and confounded, contrariwiſe the iuſt and faithfull being oppreſſed ſhould be deliuered and comforted.

The ruine of the *Babilonians* and their Monarchie, deliuerance of the captiue people, and their retourne into the Lande of reſt

are mentioned in the Prophesie of his booke. The time of this Prophets being, is also vncertaine.

---

34 SOPHONIAS, foreseeing the arme of the Lord vnfolded, and in wrath stretched out against *Iuda* by reason of it sinnes, denounced against it condemnation and iudgement, the destruction of the Cytie, and kingdome, and the carying away of the people into *Babilon*.

Againe, he exhorted to conuersion and repentance, and comforted the faithfull, with an assured hope of their deliuerance, declaring, and setting forth the great mercie and goodnesse, which the Lord vsed toward his Church, by the free remission of sins in Iesus Christ, who sitteth in the middest thereof, for her defence and protection, and to the ruine and destruction of her persecutors and aduersaries, against whom (namely) the *Philistians*, *Moabites*, *Amonits*. *Ethiopians*, and *Assyrians*, he prophesied.

He prophesied in the time of *Iosias*, when *Ieremy* did prophesie openly: and he in the Congregations, and Synagogues.

---

35 IN

35 In the ſecond yeare of King *Darius*, *Haggai* the Prophet, moued by the Spirit of the Lord induced the people eftſoones to take in hand, and proceede in the worke of the Temple, reproouing their negligence & ſmall care they had of the worke and true ſeruice of God: whoſe anger thereby they prouoked; for which he ſuffered much euil, and hinderance, as in his firſt chapter apeareth. He propheſied alſo vnder the perſon of *Zorobabel*, of the kingdome of Chriſte, and calling of the *Gentils*.

36 Zacharie was in the ſame time with *Haggai*, as it apeareth *Eſdr.* 5. and in his booke maintained the ſame argument with him, in exhorting and mooueing the people, returned from the Captiuitie, to builde againe and reſtore that which the enimies had deſtroyed: but *Haggai* more labored for reedefiing of the Temple, and *Zacharie* of the Cytie, whoſe Propheſie, (as apeareth by his booke) is alſo larger: wherein, vnder the name of earthly *Ieruſalem*, (figuring the Church of God, and his people) he

he taught what diligence the Pastors, Ministers, Maisters and chiefe Builders, ought to take, and imploy, to the building of this euerlasting, holy and peaceable City, founded vpon the sure rocke, which no contrary power is able to anoy.

He foreshewed also, the future building of this City, by the hand of the Apostles, the abundance of riches, and the great spirituall and euerlasting treasure thereof; the comming of Christ & ministers of his kingdome, vnder the name of *Zorobabell* and *Iosua* the chiefe priest of that time. The comming also of *Antichrist* the aduersary of the Church, and the last Iudgemente by Christ, vpon the enimies, and persecutors of the same, to the euerlasting reioyce of his faithfull.

---

37 MALACHI among the Iewes was the last Prophet before the comming of our Lord Iesus Christ. And as *Haggai* mooued the people to builde the Temple and *Zacharie* the Citie; *Malachi* applyed his Doctrine to the restoring of the Priests office, and reprooued the offences and iniquities of the Priests: He set forth instructions, to bring

bring the people to the pure and true Prieſt, beſt pleaſing to the Lord, and only meete to intreat for his people, (to wit Ieſus Chriſt, whoſe comming in his Church, with abundance of threaſures, ioy and felicitie hee declared. And that his comming ſhould be ſignified by his harald and forerunner: who ſhould come in the power and ſpirit of *Elias*.

This is the thirde order of Doctors in the Church of the faithfull, to wit, the Prophets, whoſe gouernment continued about 600. yeares.

After the returne from the Captiuitie of Babilon, vntill Ieſus Chriſt the ſonne of God, who is the King and eternall Prieſt of Gods people, the gouernors and Prieſts are in the fourth ranke and order of Doctors of Gods Church.

---

38 MARDOCHEVS (who willingly yealded himſelfe captiue to *Babilon* with kinge *Iechonias*,) was (in the 12. yeare of King *Aſhaſuerus*, being the 3453. yeares of

yeares of the worldes creation after *Philos* accompt) aduanced to honor. He liued 197. yeares.

---

39 IOSVA or *Ieſus*, (who with the leader *Zorobabel* returned into *Iudea*, 536. years before the birth of our Lord Ieſus Chriſt gouerned the Prieſthoode 36. yeares, & made the booke of *Iuduth*, as *Philo* ſuppoſeth.

---

40 IOACIM ſucceded his father, and gouerned the ſpace of 48. yeares, or after ſome, but 28. yeares only. And is ſaide to haue written the ſtory of *Heſter*.

With theſe, *Eſdras* (who with the people was ſent backe to reedifie the Temple, and Cytie of *Ieruſalem* in the 7. yeare of *Artaxerxes*, and in the 3505. yeare of the worldes creation) alſo gouerned.

Moreouer with them gouerned *Nehemias*, who in the 20 yeare of *Artaxerxes*, was ſent backe to reedifie and build againe the Temple and Cytie. He liued (as ſome ſuppoſe, and by his Hiſtory apeareth) aboue 120 yeares: For he was in the time of great *Alexander*, and *Chap.* 12. He named the

Prieſt

Prieſt *Iaddo*, which receiued *Alexander* into the Cytie of *Ieruſalem*, and yet in his time, the high Prieſts, ſeeking to be greate and mightie, began to abuſe their Prieſthoode and authoritie: for which they were ſharply reprooued of *Nehemias*.

After this (the Prieſts endeauoring rather to heape vp riches, aſpire to honor, and purchace alliance of their neighbour kings, then to ſerue God in the Temple,) enſued greate and horrible confuſion, and tyranny in the Prieſtly dignitie. We will leaue therefore theſe monſters, & ſpeake onely of the faithfull, by whom the true *Doctrine* of God was preſerued and publiſhed.

---

41 Now were *Simon* and *Eleazar* (brothers, and ſonnes of *Onias*) they, who among others at this time, beſt executed their charge. Vnder *Eleazar*, aboue 100000. captiue *Iewes* in *Ægypt* were enlarged by *Ptolomeus Philadelphus*: for each of whom of his owne goods, he paide 12. Crownes.

This king *Ptolomeus* cauſed 72. men of *Iudea* to come into *Ægypt*, who tranſlated the bookes of the olde Teſtament, into the greeke tongue, which is yet at this day called

led the tranſlation of the 70. Interpreters. And after great gifts beſtowed vpon them, he ſent them backe to their owne houſes.

This tranſlation is ſaide to haue bin made and finiſhed, in the 17 yeare of *Ptolomeus*, being the yeare of the worlds foundation 3694.

---

42 SIMON the iuſt gouerned 28. years. *Ieſus* the ſon of *Syrac*, who wrote his booke called *Eccleſiaſticus* in the time of this *Simon* (which was about the 3735. yeare of the worlds creation) doth much eſteeme, and commend him.

The Religion and holineſſe of this *Simon* ſonne of the great *Onias*, 2. *Machabes* 3. is highly commended.

He was ſlaine by his brother *Menalaus* procurement, who (hauing depoſed his other brother) ſeaſed the high Prieſthood by force.

---

43 MATATHIAS of *Ieruſalem*, and father of the *Machabees*: was Prieſt in the romth of *Iaarib*, in whoſe time *Antiochus Epiphanes*, vſed horrible cruelties againſt the Iewes, as is fully deſcribed in the booke of

Ma:

Machabees.

This furious beast *Antiochus* began his raigne the 137. yeare from the raigne of the *Grecians*, being the 3769. yeare of the world · whose crueltie by the holines & power of *Matathias*, was represſed, pure Doctrine maintained, & the true worshp ordained in the Law preſerued. Theſe things were done 165. years before the birth of our Lord Ieſus.

---

44 IVDAS *Macchabeus* the firſt of the *Haſmonians* or *Siſmonians* gouerned the affaires publique 6. years, whoſe acts, and his bretherens alſo, are writtẽ in the firſt booke of *Macchabes*. Now (as *Daniell* foretold) were the people miſerably afflicted, for which cauſe, the *Macchabes* were diuinelie raiſed vp to giue them ſome releiſe and ſuccour. *Dan.* 11.

---

45 IONATHAS brother to *Iudas Maschabeus* ſucceded him, and gouerned 18. years.

The Prieſtly dignitie. by the wickednes and negligence of the Prieſtes, fell into

fell into the hands of the Ciuill gouernours: for *Ianneus* surnamed *Hircanus*, the 2. was the last gonernour of *Dauids* linage.
Ionathas was called to the priestly dignitie, the 9. yeare of his gouernment, and 150. years before the birth of our Lord Iesus.

---

46. After that *Ionathas* and his 2. sonnes were cruelly slaine by *Tryphon*, his brother *Simon*, third sonne of *Matathias* was chosen in his romth the 140. yeare before the Natiuitie of Iesus Christ.

His deedes are written in the booke of *Macchabes*, from the 14. chapter, vnto the ende of the booke, and he held the gouernment about 8. years. So then the pure doctrine, and true seruices ordained by GOD; were by the power and religion of these 4. *Hasmonians*, *Matathias* and his 3. sonnes, maintained & preserued among the people, vntill the coming of the sonne of God, the Lord Iesus: So that when: & of what people the *Messias* should be expected, might easily be gathered.

---

47 IOHN *Hircan* the great: mentioned in

in the ende of the first booke of *Machabes*, succeded *Simon* his brother in the Priesthood and ciuil gouernment. In whose time sprang the Sects of the *Phareſies*, *Saduces*, and *Eſſees*, by whom the Doctrine was againe obscured.

He atcheeued great matters: for he destroyed *Samaria*, with the Temple of *Garezim*, in the time of *Alexander* the great, and tooke *Idumea*, with many townes of *Aſſyria*, and had the gouernment 31. yeares.

After whom, many changes and horrible confusions often happened, and the Iewish nation was greuously vexed with continual warres.

---

48 DVRING these great euils, after the raising of these sects & confusions, few there were that kept the heauenly doctrine, (namely) *Mathan* grandfather of the virgin *Marie*, who was borne before Christ about 100. yeares. And *Ioacim*, named also *Elie*, father of the virgin *Marie*: who was borne 60. years before our Lord Iesus. And the same yeare that *Pompey* tooke *Ieruſalem*, made the Iewish nation tributary to the *Romans*, and reduced it to the forme of a Prouince;

whereby they might plainly knowe, the comming of the *Messias* to be at hande; of whom *Iacob* the Patriarke prophisied saying. *The Scepter shall not depart from Iuda, nor a lawe giuer from betweene his feete, vntill Silo come, and the Gentils be gathered vnto him. Gen. 49.*

---

49 ABOVT this time, these were they that did helpe to keepe and preserue the true Doctrine, (namely) *Simon*, *Anna* a propheteſſe, *Zacharie*, *Elizabeth* with some others, and the virgin *Marie* also, mother of the sonne of God our Lord.

In this fourth ranke and order of Priestes and gouernours, the gouernment of the Church, from the retourne of the captiuity vntill Christ continued about 500. years.

The fift and last gouernment of Gods Church began at Iohn Baptist, and our Lord Iesus Christ.

---

50 IOHN *Baptist*, began to preach in

in the first yeare of *Tyberius Cæsars* raigne; when *Pontius Pilate* was gouernour of *Iudea*, and *Herod, Tetrarch* in *Galelie*. His preaching was Baptisme and Repentance: that all men should conuert, and receiue forgiuenesse of sinnes through Iesus Christ, confirming the same by the signe of Baptisme.

He taught sundry sorts of people how to liue: gaue testimony of the Lord Iesus; and baptising the people, he also baptised Iesus: vpon whom the holy Ghost in a bodily shape descended, and God from Heauen declared that he was his sonne.

Iohn reproouing *Herod* the Tetrarch for *Herodias* his brother *Philips* wife, and all other wickednesse by him committed, was cast into prison and afterwards beheaded.

---

51 In the 42. yeare of *Augustus* Empire, the sonne of the euerlasting God, (taking humaine flesh of the Virgin *Mary*) was borne in *Bethelem*, a towne in *Iudea*.

This is the seede, which hath broken the Serpents head; & freed vs from his deadly byting. This is that soueraigne head of the church, without which, the body therof were

ſhapeleſſe. Of it hath he an eſpeciall care, there will he make knowne his preſence, & power, and in the middeſt thereof wilbe called vpon, ſerued, honoured and glorified.

No ſooner was Chriſt borne, the true anointed of the Lord: but *Herod* (for that the wiſe men of the Eaſt brought tydings of the *Meſſias* vnto them of *Ieruſalem*,) raiſed great perſecution, and killed all the children of two yeares olde and vnder, within the Coaſts of *Bethelem*: But his execrable actes were not long vnpuniſhed, and itis good to know, the worthie end of this Tyrant.

Ioſephus in his 8. booke of Antiquities & 17. chap. diſcribes it thus.

The malady of the king increaſed, & God plainely declared, that he puniſhed his impietie; his bowels burned with an exceeding inwarde heate; yet outwardly could not be diſcerned.

Such was his hunger, that he ſtaied not to chowe his meat: but ſwallowed whatſoeuer came in his mouth, whereinto, meate euery houre muſt be put.

His intrals were wounded and full of vlcers, and the Collique paſſion tormented him,

him, his feete were ſwollen with flegmatique humors, and gaue great gliſtar, his ſecrets were rotten and full of wormes, and his breath did ſtinke that none durſt come neere him.

In the firſt booke of the Iewiſh warres and 21. Chap; the ſame *Hiſtoriographer* writeth, thus. All his body was diſeaſed and tormented with ſundrie griefes: as a burning & intollerable itch, an inceſſant torment of the collique, and ſwelling of the feete betweene the skin and the fleſh. Moreouer he ſought his owne death, and demaunding a knife, lift vp his hand for that purpoſe: but *Archiabus* his coſen german perceiuing it, ran haſtily vnto him and ſtaide his hande. Fiue daies after he had put to death *Antipater* his ſon (hauing held the kingdome after he ſlew *Antigonus*, the ſpace of 34. years. and 37. years after he was declared king by the *Romans*) he died. Ieſus Chriſt, the high Biſhop, Doctor, and Paſtor of his Church, was at the age of 30. yeares, baptiſed: and then began to preach vnto the Iewes, the worde of the Goſpell, drawne from the boſome of his father, according to the promiſes made, and wrought great miracles.

Three yeares after he offered vp himſelfe

a Sacrifice for mans redemption; was crucified in the 18. yeare of *Tyberius*; the third day rose againe a tryumphant conquerer; & manifestly shewed himselfe to his Apostles and diuers others, both men and women. And (being seene by them, and speaking of the kingdome of God 40. daies, *Acts*, 1. after he had commaunded his Apostles to goe through the worlde, and teach all Nations baptising them. *In the name of the Father, the Sonne and the holy Ghost*; teaching them to obserue all whatsoeuer he had commaunded, and promised to be with his Church, to the ende of the worlde) he ascended into Heauen; And there sitting at the right hand of his father, he shed forth his holy Spirit vpon his Apostles, who farre trauelled to kindle, and power out the light of the Gospell.

In this fift order, the Apostles, Prophets and Euangelists, Bishops Pastors and Doctors, whome the Sonne of God raised vp in all ages from time to keepe and preserue his Ministery are to be placed.

The Apostles be chiefe in this fift order.

It is here to be noted in what places, and how farre the worde of the Gospell hath bene preached through all parts and Countries of the Earth, and what Pastors and Doctors Succeded, and in what places.

52 PETER the Apostle preached the Gospell in many places, as in the history of the Acts of the Apostls at large apeareth.

Origen in his 3. Tome vpon *Gen.* saith, That *Peter* preached to the dispersed Iewes in *Pontus Galacia*, *Asia*, *Bythinia* and *Capadocia*.

There was a Church in *Babylon* as he him selfe, in the 5. of his 1. Epistle witnesseth, in *Phenicia* also, and *Syria*, in *Tyre* and *Sidon Celeutia, Cilicia, Pamphilia, Pisidia, Attalia, Licaonia, Pontus, Galacia, Capadocia, Asia Bythinia, Missia* and *Phrigia*, to all which Churches S. *Peter* wrote.

The 7. Churches of *Asia* be named in the *Apocalips*, to wit, *Ephesus, Smyrna, Pargama, Thiatyra, Sardis, Philadelphia* and *Laodicia*.

Aboue all other Churches, that of *Antioch*, where the diſciples were firſt named Chriſtians, was moſt famous.

Hierom Nicephorus, Enthalius the Deacon and others ſay, that *Peter* was crucified in the 14. yeare of *Nero* and the 37. of *Pauls* conuerſion. How then (as ſome nowe affirme) could *Linus* Biſhop of *Rome* ſucceede him in the See Apoſtolick, when *Linus* was martired a yeare before S. *Peter*, which thing a certaine Monke, vpholder of the Papacie, (who in the towne of Cullen, compoſed 20. greate bookes of the Councels) declareth; where by may be ſeene, what ſure foundation hath the Popedome. For if *Linus* were chiefe biſhop of *Rome* in the time of *Nero*: it is very certaine that *Peter* was not there.

---

53 ANDREVV, *Peters* brother (after Saint *Ierome*) preached the Goſpell to the *Scithians*, *Sogdians* and *Sacians*.

---

54 IAMES the iuſt brother of our Lord Ieſus, (ſaith *Ierome*,) gouerned the Church of *Ieruſalem*. 3. years: (to wit) vntill the 7. yeare of

of *Nero*, and by *Annas* commaundement, as then high Prieſt was caſt downe from the height of the Temple, then ſtoned, & laſtly ſlaine with a Fullers leauer.

---

55 IAMES the ſonne of *Zebede*, and brother of *Iohn* the *Euangeliſt* (as ſaith S. *Ierome*) preached the Goſpel to the Tribes of the diſperſed Iewes, what time, great perſecution was raiſed by *Herod Agrippa* againſt the Chriſtians wherein *Iames* the brother of *Iohn* was beheaded. *Acts.* 12. and *Peter* impriſoned: but the Angell of the Lord did miraculouſly deliuer him.

---

56 MATHEVV of a Publican was by Ieſus Chriſt, called to the office of an Apoſtle. In *Iudea*, he firſt wrote his Goſpell in Hebrue to them of the Circumciſion, which after was tranſlated into Greeke, (as now appeareth.

He preached the Goſpell in *Æthiopia*, *Bartholomewe* in *India*.

Mathias in the other *Æthiopia* where the riuer of *Aſpar* entereth the Porte of *Hyſſe*.

Philip

Philip preached in *Samaria* where then was a Church: but after the death of *Stephen*, it fell awaie. In *Azotus*, he assembled the Church and from thence departed to the townes on the sea coast.

---

57 It is written of *Thomas*, that he preached the Gospell to the *Parthians*, *Meedes* and *Persians*, and in *Germany*, to the *Hircanians*, *Bactrians* and *Magians*. saint *Ierome* also writeth, that *Simeon* the *Cananite* surnamed *Iudas* & brother to *Iames* the iust, succeded his brother *Iames* in the gouernmēt of the Church at *Ierusalem*, and liued 120. yeares: But *Eusebius* (after *Egisippus*) saith, that *Simon* the sonne of *Cleophas*, was there apointed in *Iames* his romth. He liued (saith he) 120. years, and was crucified vnder *Traian* the Emperour.

---

58 SAINT *Iohn* the Apostle and sonne of *Zebede*, gouerned the Church of *Ephesus*, of whom writeth *Ireneus*, that the Church of *Ephesus* (being founded by *Paule*) was builded by *Iohn*; who vntill the time of *Traian* continued gouernour thereof.

Saint

Saint *Ierome* saith, that *Iohn* died 66. years after the passion of our Lord Iesus, and was buried in the city of *Ephesus*.

---

59 PAVLE the Apostle, being before a blaspemous persecutor, was conuerted to Iesus Christ the selfesame yeare of Christs ascention (to wit) about the 19. yeare of *Tyberius*: And then also began to preach in the cytie of *Damascus*.

Afterwards (as himselfe recyteth to the *Galathians*) he went into *Arabia* & from thence, returned to *Damascus*. Whence he went and preached the Gospell, through a great part of the world, passing through *Indea*, *Cilicia*, *Cypres*, *Pamphilia*, *Licaonia*, *Phrigia*, *Galacia*, *Misia*, *Ionia*, *Macedonia*, *Grecia* and *Achaia*.

He was led prisoner to the Emperour *Nero* at *Rome*, where he was detained 2. years, And (being afterwards released as some write) he preached the Gospell 10. years, And lastly in the 13. yeare of *Nero*, and 36. years after the resurrection of the Sonne of God, he was put to death by the Emperours commaundement, hauing preached the Gospell the space of 36. years.

The

The Second of the fift order, be the disciples of the Apostles.

60 THE Apostles (*Paule* and *Iohn* especially) had many disciples, of whom mention is made, aswell in the *Acts* as *Pauls* Epistles also: but among the rest these were chiefe. *Barnabas* called also an Apostle *Acts.* 14. 14. *Epophraditus*, named the Apostle of the *Philliphians Phil.* 2. 25. *Andronicus*, and *Iunia*, famous likewise among the Apostles. *Rom.* 16. *Simon* surnamed the blacke, *Lucius* the *Cirenian*, *Manahem*, *Iudas*, *Barsabas*, and *Silas*. whom S. *Luke Acts* 13. and 15. calleth Prophets and Doctors: among whom *Lucius* the *Cirenian*, is saide to haue first preached the Gospell nere vnto *Danaw* the imperiall seate of *Tiberias*, called *Ratisbone*, *Marke Pauls* disciple in the citie of *Pasleaw* vpon the riuer of *Danuby*, *Crescence* at *Maiens* to the *Gauls*, *Clement* at *Mets*, *Trophin* at *Arles*.

61 LVKE was *Pauls* familiar, whose Gospell wee haue, and another booke also called

led the Acts of the Apostles which he wrote from the mouth of Paule; and the other Apostles, S. *Ierome* saith, he liued 84. yeares, and was buried at *Constantinople.*

---

62 MARKE wrote his Gospell from *Peters* mouth, and gouerned the Church of *Alexandria* in *Ægypt* where in the eight yeare of *Nero*, and 33. yeare after the Resurrection of our Lord Iesus, he was burned for the Gospell.

The thirde of the fift order bee the Bishops.

---

63 WE must vnderstand that the name of a Bishoppe, is ancient in the Church: which, for order sake onely and not to rule ouer the rest, was giuen to some one Minister in euery assembly.

Moreouer, the office, aswell of the Bishop, as other Priests also was, to attend the preaching of the worde, & administration of the Sacraments.

Timothy was Bishoppe of *Ephesus*, in the time

time of the Emperour *Traian*, and about the 101. yeare of Iesus Christ, was martired.

In this time also, were sondry Bishops, as *Titus* Bishop of *Creete*. and others mentioned in the Acts, and Epistles of *Paule*, (namely) *Apollo*, *Aristarcus*, *Gaius*, *Derbe*, *Iason*, *Erastus*, *Sosipater*, *Tychicus*, *Secundus*, *Siluanus*, *Tertius*, *Quartus*, *Sosthenes*, *Epaphras*, *Iesus* the iust, *Demas*, *Archippus*. Bishop of the *Collossians*, *Eubulus*, *Pudens*, *Linus*, *Artenas*, *Zenas* and *Denis Æriopagita* Bishop of *Athens*.

---

64 ANNIANVS in the 65. yeare was ordained Bishop of *Alexandria*, and gouerned the Church 22. yeares; Ecclesiasticall Histories 2 booke *Chap*, 23.

In the 66. yeare, being the 10. yeare of *Nero*, began the first persecution, and continued vntill his death: *Rome* by commandment of this Tyrant, was fired, And to auoide suspicion, to be Author of such a fact, imposed the fault vpon the Christiās, whom slaughtered with sundry kinds of death, They, that said themselues to be Christians, (which name, as if they had beene enemies to mankinde was generally hatefull:) And

those

thoſe that were by the priſoners accuſed (beſides other euils which they ſuffered) endured alſo this reproach, to be clade in beaſts ſkins, and torne in peeces by dogs. *Some* (being taken) were crucified, others burned in ſuch ſort, as ſaith (*Cornelius Tacitus*) they made fiers of them to cleare the darknes of the night.

---

65 IGNASIVS the diſciple of *Saint Iohn* Euangeliſt, ordained 2. B, of *Antioch*, was led priſoner to *Rome*, to be deuoured of beaſts, and made a gazing ſtocke to the people.

As he went from *Syria* towards *Rome* & paſſed through *Aſia*, in all places where he came, he preached to the people and Churches, the Chriſtian faith: exhorting the Chriſtians to perſeuere, and beware of the infection of Heretickes, which then began to raigne, and carefully to keepe the doctrine, receiued of the Apoſtles.

When hee reprooued *Traians* Idolatrie at *Antioche*, hee was taken for a ſedicious perſon, & guilty of high treaſon: and committed to the charge of 10, ſouldiers,

or

or rather hangmen, to be caried to *Rome*, and giuen to the Lions. Of whom *Ignatius* himselfe saith - *From Syria to Rome haue I fought against Beasts, by Sea, by land, night and day among* 10. *Leopards.&c.*
Ireneus in his fift booke speakeing of *Ignatius* condemned to the beasts, saith, *I am the wheate of Iesus Christ, and shall be ground by the teeth of beasts, that I may be made the breade of God.*

---

66 FROM the time of *Domitian* the Emperour, which raised persecution against the Christians, *Clement* a *Roman*, Bishop of *Rome*, and martyred vnder *Traian*; in his time apointed *Notaries* to write the Actes, constancie and patience of *Martyrs*: for example sake, and perpetuall memory.
In the 88. yeare of our Lord Iesus, *Albilius* was ordained Bishoppe of *Alexandria*: and so continued for the space of twelue yeares.

---

67 ANACLETVS, a Gretian of *Athens* and Bishop of *Rome*, gouerned the Church 3. years and two monerhs. He ordained, that the

the clargie twiſe a yeare ſhould haue a *Synod* or aſſembly, for the affaires of the Church.

By his writings, among other things, he exhorted the people to honor and reuerence their Miniſters. Who ſpeaketh euill (ſaith he) of the Miniſters, ſpeaketh euill of Chriſt, and iudged him to be ſeparated from Chriſt. He was martyred vnder *Traian* the Emperour, in the firſt volumes of councels.

---

68 EVARISTVS Biſhoppe of *Rome*, martyred the laſt yeare of the Emperour *Traian*, ordained 7. Deacons, in euery citie to be choſen, who for the teſtimony of Gods worde; and to auoide ſuſpicion of preaching wicked and falſe Doctrine ſhould diligently take heede, and obſerue the Biſhop in preaching and teaching the people.

He appointed mariages to be publiquely ſolemnized in the Church. That the Church ſhould obey the Biſhoppe, and the Biſhoppe ſhould not forſake the Church (liuing,) more then the woman hir huſband.

---

69 QVADRATVS Biſhop of *Athens*,

and diſciple of the Apoſtles, preſented vnto *Adrian* the 15. Emperour, and Apology, for the defence of the Chriſtian faith.

Ariſtides a Philoſopher of *Athens*, and a faithfull man, compiled the like booke: whereupon *Adrian* commaunded *Minutius Fondanus Proconſull* of *Aſia*, to deciſt from further perſecution of the Chriſtians: And if they any way offended the Lawe, it ſhould be ordered, as the qualitie of the fault required. And if any did wrongfully accuſe them, that the partie ſhould be chaſtiſed and puniſhed for his malice.

---

70 POLICARPVS diſciple of *Iohn* the Euangeliſt and Apoſtle, was Biſhoppe of *Smyrna* in *Ionia*, which is in the leſſer *Aſia* aboue *Epheſus*. He attained to a greate age, and was (ſaith *Ireneus*) there ordained Biſhoppe by the Apoſtles. And ſo it is verie like: for it ſeemeth, he began his Miniſtery, in the 2, or 3. yeare of *Traian*. Saint *Ierome* in his Catologue, ſaith, that he was there placed by Saint *Iohn* Euangeliſt, who died (as is ſaide) 68. yeares after Chriſts ſuffering. *Ireneus* writeth that he meeting *Mercion*, who ſaide vnto him, knowe vs.

I know thee (answered *Policarpus*) for the first begotten sonne of the Deuill.

Policarpus died in the time of the Emperour *Marcus Antonius*, and *Lucius Verus*.

Such was the persecution raised by the gouernours of the Empire, that it stretched to the Christians also, Inhabitants of the Cytie of *Smirna*: whereof *Policarpus* had long time bene Bishop; And hauing serued in the Church of GOD, about 70. yeares, in the 7. yeare of this Emperour, he was burned. He liued (as some saie) 80. yeares.

The praier of *Policarpus* before his death; apeareth in the 4. booke of the Ecclesiasticall History.

---

71 MARKE a gentile vnder the Emperour *Antonius Pius*, in the 10. yeare of his raigne, was chosen *Bishop of Ierusalem*, which from the Saccage by *Titus*, vntill that of *Adrian*, had successiuely 5. chiefe bishops recited by *Eusebius* in his 3. booke & 5, *Cha.*

After the distruction made by the Emperour *Adrian*, there was none of the Church: but the Gentils assembled, of whome Bishopps were ordained. For

the Iewes taking eftſoones armes againſt the *Romans*, were at the laſt diſcomfitted, and in one onely battell (after *Nicepherus*) were ſlaine 580000. men. *Anſelmus* ſpeaketh of 500000. 50. houlds taken, and 985. Towns by famine, fire and bloode, deſtroyed, all the remnant of the Iewes (being miſerable chaſed from *Ieruſalem*, and the whole countrie, were ſoulde through the world.

The deſtruction made by *Titus*, might haue taught them, that their kingdome was aboliſhed, as their prophets foretolde them: had it not behooued they ſhoulde feele a ſecond plague almoſt as horrible as the firſt.

Now many Chriſtians of the Gentils, being thence departed, choſe (as aforeſaid) *Marke* for their Biſhoppe: who was the 16, *Caſſianus* the 17. *Publius* the 18. *Maximus* the 19. *Gaianus* the 21. *Symmachus* the 22. *Caius* the 23. *Iulian* 2. the 24. and *Capito* the 25. recyted by *Euſebius* in the 12. *Chap.* of his 5. booke.

The Lorde (by ſetling the Church of the Gentils in this place) declared the true *Meſſias* to be come, and noe other to be expected.

72 In the time of *Marcus Aurelius Antonius*, about the 160. yeare after the birth of Christ. *Melito* of *Asia* was Bishop of *Sardis*, and wrote to the Emperour *Aurelius*, concerning the Christian faith.

Theophilus Bishop of *Antioch* wrote against *Marcion*.

Apollinarius, *Denis* B. of *Corinth* & *Iustus* B. of *Vienna*, were martyred for the faith.

Phillip also Bishop of *Creete* or *Candy*, *Egisippus*, *Iustin* the Philosopher, *Modestus*, *Musanus*, and some others, (of whom a fewe bookes, are extant with vs) by *Eusebius* and *Ierome*, in particular recited.

73 Elvtherivs, borne at *Nicapolis* in Greece, gouerned the Church of *Rome*, aboue 15. yeares, in the time of *Marcus Aurelius* the 17. Emperour, and the 179. yeare of Christ, and decreed against the *Seuerian* heresie which then raigned. That no Christian for any ceremoniall respecte, should abstaine from any vsuall and accustomed meats. 1. volume of the Councels.

74 AFTER that *Photin* Bishop of *Lions* being 90. yeares olde, with many other of the *Gaules* were martyred; *Irineus* the scholer of *Policarpus*, was chosen Bishop of the same Church. He was in the time of Prince *Commodus*, about 170. or 180. years after the birth of our Lord Iesus, and hauing liued aboue 80. years, hee is saide to be martyred in the Citie of *Smyrna* vnder *Maximinian*.

Now was the persecution of the Church great, and of long continuance: For the Heathen (enraged at the reproofe, and abolishing of their accustomed deuine seruice and religion of their Aunceſtors) put to death on all sides, many Christians, and chiefely the Doctors, Bishops, and Pastors of the Churches, in all Countries and Regions.

In these poysoned rages, and horrible crueltie of the *D*euill; GOD notwithstanding, euer preserued some faithful Doctors and prolonged the liues of others, to maintaine and publish by them, the pure Doctrine, among whom were *Policarpus Ireneus* and certaine others.

75 ABOVT this time, or ſhortly after, liued *Theodocion* Biſhop of *Epheſus*, of *Alexandria Paeteanus*, *Militiades*, *Apollonius*, *Serapion* and *Policrates*, of whoſe liues, and bookes, *Euſebius* & Saint *Ierome* haue written at large. All which, had ſundry conflicts, with many Heretickes, (namely) *Marcion*, *Montanus*, *Valentinian*, the *Harmogenians* and diuers others.

76 VICTOR Biſhoppe of *Rome*, in the time of *Didius Iulianus Milancius*, the 20. Emperour gouerned the Church the ſpace of 10. years, and depriued of the Lords table, ſuch as woulde not be reconcyled.

77 ABOVT 200. yeares after the birth of our Lord Ieſus, in the raigne of the Emperour *Seuerus Partinax*, and *Antonius Caracalla*, liued *Tertullian* in *Affrica*, (to wit) at *Carthage*. His bookes are extant wherein *Ciprian* (as ſaith Saint *Ierome*) ſo much

much delighted, that noe daie passed wherein he reade not some of them. He dyed (as is written) extreemely aged.

---

78 In the persecution raised by *Seuerus* the Emperour, in the 10 yeare of his empire against the Christians, *Leonides* father of *Origen*, was beheaded, and martyred. *Origen* his sonne as then but 17. yeares olde saying, recant not (ô father) for any priuate respect of vs.

This *Origen* (after confiscation of his father goods for the faith) by Schoole keeping nourished his mother and brethren, and, as then but 18. yeares olde, was by the Bishop of *Alexandria* in *Ægypt*, called to the office of Catechysing, which was for the instruction of Children and strangers, out of whose schoole issued wany Martyrs.

Who desireth to know his life, maners, exercise, writings & bookes, reade *Eusebius* in the 6. booke of the Ecclesiasticall history; He liued vntill the time of *Gallus*, (to wit) 70. yeares, And *Amonius* the Philosopher (who continued in the Christian faith vnto death) was his maister.

Origen was 255 yeares after the birth of

our

our Lord, and was buried, (saith *Swidas*) in the towne of *Cyr.*

At this time also were *Tryphon Minutius Felix* a *Roman*, *Berillus*, *Hyppolitus*, *Alexander* Bishop of *Copadocia*, *Iulius* an *African*. *Gregory* B. of *Pontus* in *Narcesarea*, *Denis* B. of the towne of *Alexandria*, the most part of whom, where Schollers to *Origen*.

---

79 VRBAN a *Roman* B. of *Rome* in the time of *Heliogabelus* the Emperour, gouerned the Church 8. or 9. yeares. Such (saith *Damascus*) was the holinesse of his life, that he drewe certaine Gentlemen, namely *Tiburcus* and *Valerian*, the husband of Saint *Cicely* to the Christian faith.

Moreouer (saith *Damascus*) he ordained, that the Churches should enioy lands, meadowes and other possessions, which goods should be common, and distributed for reliefe of the Ministers, poore, and Notaries called Registers, who wrote the actes of Martyrs.

---

8 CIPRIAN an African Bishop of *Carthage* was martyred vnder the Empire of

of *Galerianus* and *Valerian* the 260. yeare after the birth of our Lord Ieſus.

In the time of *Denis* the Emperour, great perſecution was raiſed, whereof *Nicepherus* (in the 29. Chap. of his firſt booke) ſaith, that the ſande of the ſea might aſeaſely be numbred, as thoſe that ſuffered in this perſecution.

Alexander Biſhop of *Ieruſalem*, for his olde age and godlines honorable, was drawn before the iudgement ſeate in *Ceſarea*, and (after confeſſion made of his Faith) dyed in priſon.

In this horrible perſecution, *Babilus* B. of *Nicomedia*, *Aſclepiades*, of *Antioch*, *German*, *Theophilus*, *Caſarius*, *Vital*, *Policronius* Biſhop of *Babilon*, *Serapion*, *Apollina* virgine and infinite others were martyred.

Now was *Alexandria* aboue all other Cities a ſcaffolde (as it were) whereupon the faithfull were manifeſtly declared. *Se Euſebius li. 6. Chap. 4.*

Diuers were the kindes of torment (recited by *Euſebius*) vſed againſt the martyrs. As the face and eies with ſharpe reedes beaten, ſtoning, burning, pearcing the intrals, caſting downe headlong from on high,

high, tearing in peeces with Iron Cardes, the ſides burned with hote plates, the fury of wilde beaſts, and condemnation to the Mines.

To be ſhort, the moſt cruell and feare-full torments, that coulde be deuiſed, were put in practiſe: Saint *Ciprian* (being now in exile) wrote letters of great comfort vnto thoſe, which ſuffered ſuch euils: And as *Tertullian* by writing in his time, defended the Chriſtians againſt *Scapula:* euen ſo did Saint *Ciprian*, againſt the heathen gouernour *Demetrius*, declaring, that the calamities of the world were falſly imputed vnto Chriſtiās

Denis of *Alexandria* writeth that after the publiſhing and confirmation of *Decius* commaund, touching this horrible perſecution, many of the moſt excellent became ſo fearfull, that they willingly abiured, and ſacrificed vnto Idols.

Ciprian in his ſermon againſt ſuch as had falne away, and not continued in the confeſſion of Ieſus Chriſt, declared the examples of their puniſhments that had abiured, affirming many to haue bene tormented with wicked ſpirits. One (ſaith he) imediatly after his renouncing, became dumbe; And a Maide, poſſeſſed with

a Deuill, did bite of hir owne tongue. The examples of punishments in later times, befalne them that abiured, aswel *Italians*, *Flemings* *Almaignes*, *French*, as other Nations, are memorable.

For some, (after deniall of the truth) lost imediatly, their tast of meat and drinke. And (still beholding the hainousnes of their sin) became enraged & in minde tormented day and night, vtterly vncapable of any comfort, by Parents or friends. Others so vexed with the horror of conscience, that they drowned themselues in the deepest ryuers. Others cryed out, and roared, as if all the Deuils had alreadie seazed both bodie and soule. And others also, yea the most wise and learned, dispared so deepely, that one of them said openly (as *Luther*, vpon the *Galathians* reciteth) I haue denied Iesus, and therefore he now accuseth me before his father: For this perswasion had so possessed him, and dispaire by Sathans illusions & temptations, so deeply printed in his minde, that he admitted no consolation, nor counsaile: but often repeating his former saying in this wretched dispaire, hee wickedly killed himselfe.

To conclude, the examples of Gods iudge-

iudgements in our time, written by worthy witneſſes, and printed aſwell at *Lions*, as other places, and others alſo as yet not extant, are notable.

A feareſull thing is it then, to fall into the hands of the liuing God: who notwithſtanding, entred not into iudgement with all thoſe that denied his holy truth: but (awayting their amendment, firmneſſe and conſtancy which of him we muſt daily craue to finiſh our courſe, for the maintainance of the kingdome of our onely Sauiour and Redeemer, Ieſus Chriſt) hath forborne them.

---

81 XISTVS of *Athens*, in the time of the Emperour *Galien*, and about the 264. yeare after the birth of our Lord Ieſus (returning backe from *Spaine* where he had preached was by election of the Clargie ordained Biſhop of *Rome*.

Bergomenſis and *Sabellicus*, report *Xiſtus* to haue greatly labored for the rooting out of the *Sabellian* hereſie.

He was by them at laſt, accuſed before *Galien*, and at his commaundement with ſix Deacons, beheaded. Saint *Ambroſe* in the firſt booke, and 41 chapter of his offi-

ces

cies reciteth, that as he wēt to torment, one *Laurence* a Deacon thus spake vnto him. *Goest thou away (ô father) and leauest me behinde, thy sonne. My sonne* (answered *Xistus*) I forsake the not: but hauing for the faith sustained greater conflicts, thou shalt followe me within three daies after. In the meane time, if thou hast any threasure, giue it to the poore.

This *Lawrence* was chiefest of the seauen Deacons in the Church of *Rome*, who had keepeing of the goods apointed for the poore.

The *Roman* Gouernour (hungring for siluer, and supposing the Church had store of Golde and Siluer moueables) woulde haue enforced *Lawrence*, to tell him where the treasure was. Which *Lawrence* taking three daies respite to performe, distributed to the poore that which he had. and (gathering a number of diseased persons, maintained by the Almes, togither) intreated the Gouernour at the day apointed, to goe thither, where shewing him the poore people, beholde (saide he) the siluer moueables, and talents well set in order, receiue them, and therewith, thou shalt beautifie the Citie of *Rome*, enrich

the

the Emperours reuenewe, and thine owne alſo.

The gouernour perceiuing himſelfe thus mocked, commaunded a hote girdiron ſhould be prepared, and *Lawrence* laid thereupon; who couragiouſly endured that cruell torment: finally praying, and calling vpon the Lorde, moſt happily yealded vp his Spirit. *Prudentias* the Poet in his booke *de Coronis*; deſcribeth this matter.

---

28 ARCHILAVS Biſhoppe of *Meſopotamia*, in the *Sirian* tongue, confuted the errors of the *Manichees*. His confutaſion was afterwards turned into Greeke: for *Manes* or *Manicheus* was of *Perſia*, *Achilaus* was in the time of *Probus* the Emperour about the 284. yeare after the birth of Ieſus Chriſt: at which time, liued alſo *Anatholius*.

---

83 IN the time of *Diocleſian* the Emperour, and the 300. yeare after the Birth of our Lord Ieſus, *Anthimus* Biſhoppe of *Nichomedia*, (after confeſſion made of his

his faith, with many other martyres was beheaded.

So cruel was this persecution, that none, no not *Sirena* the wife of *Diocletian*, who constantly endured martyrdome was spared. *Hirmanus Gig.* In all *Europe:* but chiefely at *Rome*, many martyrs.

In *Gaule*, *Rixionarus* the Prouost, made great massacres, especially at *Cullen*, *Treuers* and toward the *Moselle*.

This persecution (as writeth *Bede*) came also into England: wherein, Saint *Albon* a famous man was crowed a martyr.

Now were sundry kindes of torments inuented: but by how much the more horrible they were: the exquisite constancie of the Martyrs by so much the more apeared. *Eusebius* affirmeth, that he sawe the persecution in *Thebaida*, where the swords of the Hangmen, blunted with the greatnes of the slaughter, were then vtterly laide aside, when the Christians (ioyfully singing) presented themselues to the death.

Sulpicius in his 2. booke, *de Sancta Historia*, saith, that then the Christians more earnestly desired martirdome, then the ambicious Clergie, hath sithens thirsted for Bishopricks. See *Bede de temp. rat.* & *Orosius.*

li.

lib,7.Chap.25.

84 IN the time of *Diocleſian* and *Maximinian*; and about the 302. yeare after the birth of our Lorde Ieſus, were theſe good and holy parſonages (namely) *Arnobius Pierias* Miniſter of the Church of *Alexandria*, *Melitius Lucianus*, Miniſter of the Church at *Antioch*; and *Phigias*, an Egyptian, very excellent men, and Doctors of the Churches: of whom, in the perſecution of *Diocleſian*, *Phigias* and *Lucianus*, were martyred. At what time alſo, *F. Lactancius*, diſciple of *Arnobius*, floriſhed.

85 VNDER *Conſtantine* the greate, about the 320. yeare after the Natiuitie of our Lord Ieſus, were famous Doctors in the Church, (namely) *Euſebius* Biſhope of *Ceſarea* in *Paleſtine* whoſe excellent bookes, we haue yet extant. *Rhetius* Biſhop of *Auſtun*, *Methodius* diſciple of *Origen*, who afterwards was Biſhop. *Athanaſius* Biſhop of the citie of *Alexandria*, theſe confuted the errors of *Arius*. When *Athanaſius* had labored for the Churches good, 46. years, &

with great constancie and patience endured many persecutions, about the 367. yeare he died: after whose death persecution in *Ægypt* and *Alexandria* was raised by *Valens*, *Hist. Tripar. li.* 8, *Chap.* 7.

---

86 In the 326. yeare after the birth of Iesus Christ, and the 14. yeare of *Constantine*, was the councell of *Neece* holden against *Arius*. Vnto which councell were called 318. Bishops: the chiefe of whom were, *Eustachius* Bishop of *Antioch*, *Paphnutius* of *Ægypt*, and *Maximus* who had their eyes put out for the faith, *Macarius* Bishop of *Ieruſalem*, and many others that ſuffered perſecution vnder cruell Tyrants. *Spiridion* alſo biſhop of *Tremith* in *Cypres*, *Nicholas* Biſhop of *Mirrha* in *Licia*, a man very aged. *Athanaſius* then Deacon of the Church at *Alexandria*, and *Theophilus* B. of *Alexandria*. *Spiridion* was he, that in the time of Lent, gaue fleſh to the traueling Pilgrim; whereof himſelfe did eate, and cauſed the other to eate likewiſe, ſaying, *All things to Chriſtians are cleane*, *Hiſt. Tripar: li*, 1. *Chap.* 10.

In

In this Councell on both ſides was ſharpe contenſion, which *Conſtantine* the Emperour heard with greate patience: But the *Arians*, (ſome excepted) in the ende (feareing baniſhment:) made ſhewe to renounce their errors, and ſubſcribe to the determination of the Fathers, as *Athanaſius* in the decrees of the *Neecen Synod* recyteth, which fraude; and how by wordes they diſguiſed the truth, the Biſhops perceiuing, they vſed theſe words *Eſſence*, and *Homouſios*, that is to ſay, of one ſelfe ſubſtance, which words, as ſtrange, and not vſed in the holy Scriptures, the *Arians* abhorted.

The fathers ſhewed the neceſſarie vſe of theſe words, to ſignifie that the Sonne was engendred of the ſubſtance of the Father, & therfore conſubſtantiall with the Father, (to wit) of the ſelfe ſame eſſence and ſubſtance.

Moreouer it was there vrged by ſome, to haue Prieſts and Deacons forbidden cohabitation with their wiues. But *Paphnutius*, (whom *Conſtantine* helde in ſuch reuerence, that hee cauſed him often to repaire to his Pallace, embraſed him, yea and kiſſed the place from whence his eye was plucked)

rysing vp confessed: *That mariage among all mẽ, was honorable, & the bed vndefiled,* (affirming also that the cõpany of man & wife, was chastitie) he diswaded the Coũcel from publishing of such lawes, as both to them, and their wiues might be cause of fornication.

His Iudgement therein the Councell approued, and decreede nothing concerning that matter: but left the lyberty of Mariage or otherwise, to each, as should seeme most expedient and meete for them; wherefore, it then (as before) was lawfull for Priests both to marry, and keepe with their wiues also: But *Ciritius* and *Gregory* the 7. afterwards forebad such marriage, & commaunded chastitie, which the Easterne Priests receiued not, notwithstanding.

---

87 THODORVS Bishop of *Hiraclia* in *Thrace*, *Eusebius* Bishop of *Ermesta*, and *Hillarie* Bishop of *Poictiers* in the *Gaulish Aquitaine*, who made a booke of the holie Trinitie against the *Arians* and many others also very profitable, were (during the Empire of *Constantius*, sonne of great *Constantine*, and the 350. yeare after the birth

birth of Ieſus Chriſt) greate perſonages, & Doctors in the Church.

---

88 LIBERIVS a *Romane*, in the yeare of Chriſt (after Saint *Ierome*) 352. and about the 12. yeare of *Conſtans* the Emperour, was choſen Biſhop. His confeſſion agreed with the Catholique faith: He wrote a moſt Chriſtian Epiſtle vnto *Athanaſius*, concerning God the Father, Ieſus Chriſt and the holy Ghoſt, as by the ſame inſerted into *Athanaſius* works apeareth.

Athanaſius in an epiſtle conſerning ſuch as leade a ſolitary life ſheweth; that *Conſtans* the Emperour, at this time, ſent one *Euſebius* an *Eunuch* with letters to *Rome*, by which, he threatned *Liberius* with baniſhment, and cheered him againe with gifts, to cauſe him conſent with *Arius*, and ſubſcribe to the condemnation of *Athanaſius*: but *Liberius* deſpiſed both threats & gifts, as a blaſphemous ſacrifice: whereat the Emperour enraged, drewe him from *Rome*, and being come to his preſence, threatned him with death. *Liberius* manly anſwered. I am readie to ſuffer what ſoeuer, rather then being a Chriſtian, to be called

an *Arian*. What? thou, quoth the Emperour, that with one wicked man troubleſt the whole worlde? The word of faith (anſwered *Liberius*) dependeth not on the multitude, whereupon he was baniſhed by the Emperour, into *Berchea* a towne in *Thracia*; from whence after 2. yeares (as witneſſeth *Theodoret*) hee was recalled.

His reſtoring (as ſome ſuppoſe) was by conſent of the Emperour thereunto requeſted by many of the citie of *Rome*, and the Weſterne biſhops: who (ſaith *Athanaſius* in the ſame Epiſtle) after his 2. yeares baniſhment, (being terrified with threats and feare of death) ſubſcribed to the condemnation of *Athanaſius*.

---

89 BASILE B. of *Ceſarea* was alſo in the time of *Valentinian*, and *Valens* Emperours. Whiles *Valentynian* liued, the Eaſterne Church had reſt, and yealded to the decrees of the *Nicen Synod*: But *Valens*, againſt the *Homouſiaſts*, (to wit) the true Catholiques, did his beſt, to aduance *Arianiſme*, and ſtirred vp greate and horrible perſecution, chiefely in *Antioch* and

Lao-

Laodicia.

Valentinian his brother (as writeth *Zonoras*) reprooued him, and by letters, willed him to forbeare: but thereby he was more enraged, and purposed to banish *Basile B.* of *Cæsarea*, because he refused (at his commandement) to communicate with *Eudoxius*, an *Arian*, *B.* of *Constantinople*. Whereupon, a greiuous disease sent of God, seazed his only sonne, which (he knowing to be Gods uengeance) changed his wicked determination, and listned a while to *Basils* Sermons.

---

90 DAMASVS, a Spanyard *B.* of *Rome* in the 363. yeare and raigne of the Emperour *Valens*, succeded *Liberius*. Of whose writings. See *Swidas*. And *Ierome* in the 4. Tome of his Epistle to *Eustoch*: maketh mention of *Damasus*. Concerning virginitie (saith he) reade *Damasus* his bookes written both in verse and prose.

He reuerenced the *Neecen Synod* and condened *Auxensius* an *Arian*, *B.* of *Milan*.

Theodor li. 4. Cha. 30. saith, that he with S. *Ambrose* mightily contended against the errors of heretiques, expresly condemning *Sabellius*, *Arius*, *Eunomeus*, *Macedonius*

cedonius, *Marcellus*, and the hereſie of *Apollinarius*.

Ierome in his Apologie againſt *Iouinian*, calleth *Damaſus*, a ſinguler man, and well inſtructed in the Scriptures, and Doctors of the Maiden Church.

Athanaſius in his Epiſtle to the Biſhops of *Affryque*, calleth *Damaſus*, his belooued companion, praiſing his diligence in aſſembling a *Synod* at *Rome* againſt the *Arians*.

At this time was *Anthonie* who died in the 105. yeare of his age. He ſawe in a dreame, how ſwine with their feete, brake downe the Aulters, and being wakened from ſleepe ſaide. That the Church by whoremongers, Adulterers, and diſguiſed perſons, ſhould eftſoones be waſted and ſcattered.

Melancthon noteth this propheſie againſt the whordome, and voluptuous life of Prieſts and Monks.

---

91 WVLPHILAS Biſhoppe of the *Goths* in *Saramathia*, *Hiſt. tripar. li.* 8. for the benifite of his people, tranſlated the Bible into the *Gothiſh* tongue, as did *Ierome* into the

Dal-

Dalmatian tongue and the Churches of *Croatia* in the nether *Panonia* for their peoples vse, into their tongue also, the Bishops vsing the holy scriptures in their vulgar language.

---

92 In the 386. yeare, and in the raigne of *Theodosius* & *Valentinian* Emperours, was *Ambrose* B. of *Millan*.

His election was thus, *Auxensius* an *Arian* Bishop being departed from *Millan*, stirred vp great sedicion betweene the *Arians* and Catholiques for the election of a Bishope. *Ambrose* as then Citezen and Proconsull of *Rome*, vnderstanding this tumult, (as his office required,) hasted to the Church where the people were assembled; And after many reproofes vsed to reduce the people to vnitie, a common and generall speech was sodainely raised, that *Ambrose*, (as then, but a *Cethecumenian*,) should be baptised, & afterwards created Bishop: which thing he refused: yet at the commaundement and incitation of the Emperour *Valentynian*, he accepted that office, the Emperour praising God so that he had called this man from ciuill gouernment, to the gouernment of Soules. Such was then the election

of

of *Bishops* by the people.

Iustina in proces of time, (hauing drawne into her error *Valentynian* her sonne) practised the like with *Ambrose*: but in vaine: And albeit certaine souldiars by her sent, vpon a time inuironed the Temple to drawe *Ambrose* forth: yet remained he constant, and made them an answere worthie of a faithfull bishop. I will not casely (saide hee) leaue this place, the Sheepe to wolues, nor the Temple to blasphemers: but if they purpose to kill me, let them doe it in the Temple, and death is welcome. *Theodor. li. 5. Chap. 3.*

---

93 VIGILANTIVS B. of *Bacelona* in *Spaine*, was in the raigne of *Theodosius* the Emperour. *S. Ierome* writeth to *Riparius*, that he inuaied against Idolatrie, and worshiping of Martyrs bodies, saying, that whiles we liue, we pray one for another: but (once being deade) praier nought auaileth, adding moreouer, that chastitie and Virginity commaunded, was heresie, and the seede of whoredome.

---

94 In the yeare 380. was *Apollinarius* of *Laodicia* B. of *Sirya*. He wrote 30. books againſt the rage of *Porphirus*, and he turned (ſaith *Swidas*) into exameters verſe, moſt parte of the Hebrewes writings, and part of the Pſalmes alſo.

95 In the 390. yeare after the birth of our Lord Ieſus Chriſt, was Saint *Ierome* the ſonne of one *Euſebius*, of the citie of *Stridon*. He made many books, homelies and comentaries vpon the holie Bible: whoſe tranſlation thereof is yet extant with vs and died the 91. yeare of his age.

His contention with *Vigillantius* B. of *Barcellona* in ſpaine, ſheweth, that ſuperſtition then greatly raged. Whereby may apeare, how *Vigillantius*, and other good Doctors, at that time maintained, that Saints worſhip was drawne from the ſuperſtition of the heathen.

At this time *Souerinus* aboue all for his eloquence & excellent Sermons, commended. *Theodor* a monke *Iohannes Caſſianus*, *Lucianus* a Prieſte of *Ieruſalem*.

Martin

Martin Bishop of *Toures*, and *Seuerus Sulpitius* also liued.

---

96 ABOVT the 402. yeare after the Natiuitie of our Lord Jesus, and in the raigne of *Arcadius* and *Honorius* Emperours, liued *Chrisostome* borne at *Antioche*, the disciple of *Libanus* the *Sophister*, & hearer of *Andragius* the Philosopher. Who, forsaking the profession of an aduocate, with his two companions *Theodolius* and *Maximius* followed *Euagrius*, and in the Monasteries afterwards hauing profited in holy Scriptures, were created Bishops: For then were the Monasteries, common scholes, and the Abbots or Priors that ruled, taught publiquely there the holy Scriptures.

Chrisostome was bolde, and forewarde in reprehension, chiefely in his publique sermons: and therefore hated of the Clergie.

He withstoode *Gainas*, that for his people demaunded of the Emperour a Temple in *Constantinople*. See *Hist. tripar. li.* 10. *Chap.* 6.

If any woulde know the life of *Iohn Chrisostome*, *Paladius* hath written it.

---

97 Saint, *Augustine* was Bishop of *Hippona* and deuinely raised vp to confute the errors aswell of the *Manichees* and others as the *Pelagians* also: who affirmed, that *Adams* sinne, was only hurtfull to him selfe, and not to his Progeny. With which subtiltie, *S*athan practised, by couering the disease, to make it vncurable: But his vpholders by many testimonies of Scriptures conuicted, that Sinne from the first man, was deriued to all his posteritie: they cauelled, that by imitation it was onely, and not by generation, discended.

The holy men at this time, and among others *S*aint *Augustine* declared, that we are not corrupted with malice, drawne by example from others: but we bring with vs this corruption, from the very wombe of our Mother.

Moreouer, whereas they held vs not to be iustified by the meere mercie of God, through Iesus Christ, without our owne merit: but that by our proper workes, and naturall vertue we attaine true and perfecte Righteousnesse before *G*od. *S*aint *Augustin* plainely declared that by Faith onely we are

iustified

ed: becauſe it embraceth him, (to wit) Chriſt our Lord. who doth iuſtifie vs, & ſo vniteth and conioyneth vs with him; that of him and all his good things, we are made partakers: from whom (namely Ieſus) by his power and free working dwelling in vs; all good works proceade, and by whome we beginne to will and worke that which is good.

What accompt and eſtymate therefore the bookes of Saint *Auguſtine* are to be held in, the reading of them do well declare.

When he had gouerned the Church 40. yeares; and the cytie of *Hippona* whereof he was biſhop, was beſeeged by the *Vandals*,) in the 76. yeare of his age, hee dyed.

His life appeareth in the workes of *Poſſidonius*.

---

98 VNDER the Emperour *Theodoſius* the yonger: about the 430. yeare after the birth of our Lord Ieſus, were theſe good men gouernours of the Church (namely) *Poſſidonius*, and *Affrican* Biſhoppe of *Calma*.

Celeſtinus B. of *Rome*, who ſent *Paladius* a Gretian, and *Patricke* to preache

the

the faith in Scotland, and Ireland.

Saint *German* alſo biſhop of *Auxerra* againſt the hereſie of *Pelagius*, he ſent into England.

He ordained, that none ſhould intrude into the pariſh of another.

Alſo that no biſhop ſhould be ordained without the peoples good liking, whereunto the conſent both of clergie and people was requiſite.

The Church in *Affrica*, at this time, was greatly troubled, the Churchmen baniſhed and martyred, by *Genſericus* king of the *Vandals*.

Now alſo was holden the Councell, of *Epheſus*, whereat *Grillus* biſhoppe of *Alexandria* was preſent; & *Neſtorius* biſhop of *Conſtantinople* (that forged two perſons, the one of man, and the other of God, to be in Ieſus Chriſt, and colde not ſuffer the *Virgin Marie*, by communication of properties to be called the Mother of God) was by 200. biſhops, condemned.

This Councell was holden in the 10 yeare of *Theodoſius* the younger, and in the yeare of Chriſts natiuitie 437.

99 SEDVLIVS, *Possidonius*, *Sozemus*, *Socrates*, & *Theodoritus*, who wrote the Ecclesiasticall stories, were in the time aforesaide. *Cassiodorus*, made a short collection of their bookes; and of the bookes of *Theodoritus* also, which were turned by *Epiphanius Scholasticus*: and of those 3. made one history called *Tripartite*.

100 AT this time was *Eucherius Bi.* of *Lions* a learned man, who made many books, and comentaries (among others) vpon *Genesis* and the bookes of kings, which bookes at this daie, are extant

101 IN or about the 440. yeare after the birth of the Lord Iesus, & in the raigne of the Emperour *Valentinian*: *Victor* bishop of a citie in *Numedia*, which is in *Affryque*, and in latine, called *Cartena*, made a booke against the *Arians*, and presented the same to *Genfericus* an *Arian* king of the *Vandals*.

Policronius (who in the time of famine

soulde

ſoulde, and gaue all his goods to the poore) at this time was baniſhed.

Now alſo were *Archadius*, *Probus* and *Paſcaſius*, in great eſtimate and honor with *Genſericus*; but when he could not drawe them to his ſect of *Arianiſme*, after many torments, he cauſed them with ſundry others, to be martyred, depriued many biſhops of their places, and burned the books of Religion, and Chriſtian Faith.

---

102 *Honoricus* king of the *Vandals*, in the 476. yeare, raiſed great perſecution againſt the Chriſtians in *Affrique*, where 4976. perſons and vpwards, were baniſhed into ſundry places, and afterwards, at ſeuerall times by diuers kinds of torture, as ſome hauing their tongues, and ſome their hands cut off, were put to death, no age, nor ſexe regarded.

Not long after, aſſembling vnder pretenſe of a Councell, all the Biſhops, Doctors, and other Catholicks, in number (as writeth *P. Diaconus* 324. (or after ſome others) 444. he ſent them into exile, tooke the Temples from the Catholiques, and gaue them to the *Arians*. A certaine Biſhop

named *Latus*, for example to others, was burned.

Eugenius Bishop of *Carthage*, & more then 500. of the Clergie after greeuous torments were banished 2. yeares after *Honoricus* being eaten with vermine, miserably died, and *Gonthamundus* succeded him. He called backe *Eugenius* Bishop of *Carthage*, at whose request, the others also were recalled, and the Churches opened.

---

103 In the raigne of the Emperours, *Marcian*, *Leo*, and *Zeno* about the 490. yeare after the birth of Iesus Christ, these good men, (namely) *Proterius* Bishop. of *Alexandria*, *Pascatius*, *Petrus de Rauenna*, and *Genadius*, minister of the Church at *Marsiell*, All which confuted the errors of *Eutiches*.

Prosper Saluianus, *Sidonius*, *German* Bishop of *Capua*, *Vaast* B. of *Arras*, *Fulgentius* Bishop of *Ruspe* in *Affryque*, *Autius* Bishop of *Vienna*, *Solemus* who preached Christ, and was B. of *Chartres*, and *Boetius* a man of singuler learning were martired, by commandement of the *Arian* Emperour

Theo-

Theodoricus.

At the ſame time alſo, was *Epiphanius* B. of *Pauia* a man very aged, who reduced to peace and concord, the people of *Liguria*; and brought backe from *Burgundie*, manie Captiues aſwell for money; as his good and holy life alſo, whereby he redeemed 6000. priſoners. *P. Diaconus*, and after him *Nauclerus.*

---

104 In the yeare 494. and the time of *Anaſtaſius* the Emperour, *Gelaſius* of *Affryque* gouerned the Church of *Rome* 5. yeares; whoſe father was a Biſhop, and named *Valericus. Nauclerus.*

To him the diſtinction of the Authentick bookes, and Apocripha is attributed.

He declared many bookes, as that called the *Aſſumption* of the Virgin *Marie*, the Canons of the Apoſtles, and ſuch like in the firſt volume of the Councels, to be Apocripha.

He made 5 bookes againſt *Neſtorius*, and *Eutiches*, 2. againſt the *Arians*, and one treatiſe of Excommunication.

Vpon repentance, he reſtored the biſhop *Meſſenus.*

He excõmunicated the Emperour *Anaſtaſius*

for fauoring *Acatius* and other heretiques.

He commaunded Priests to minister the Communion vnder both kindes, and forbad that of one kinde only.

In the open Councell at *Rome*, he declared, that in the Lords Supper neither the substance of breade and wine, nor the nature of them were changed; but that in the same, (as in an Image) the flesh and bloode of the Lord were represented, and both in the Sacrament exhibited to the faithfull.

He also declared, that such as gaue not, nor receiued the Sacrament of the Lords Supper entirely were excommunicate. 1. Vol. Councel.

Genadius at this time was bishop of *Marcella*.

---

105 In the 518. yeare, *Hormisda* borne at *Fresselon* a citie in *Campania* gouerned the Church of *Rome*. 9. years.

He ordained, that mariages should be publiquely and solemnly made *Sulp. Chron.*

In his time, a Councell against *Eutiches*. was holden at *Rome*: wherein was ordayned, that whosoeuer had not made a laudable

dable amends, ſhould not be admitted to the Eccleſiaſticall miniſtery *Sulp. Chron.*

Many Monkes, (corrupted with the hereſie of *Neſtorius*, and not forbearing at the exhortation of *Hormiſda*: but bruting the rather abrode, clamorous and ſlaunderous wordes againſt him) were baniſhed *Rome*: againſt whoſe hypocriſie he alſo wrote. By meſſengers and lettres, he ſolicited *Iohn* B. of *Conſtantinople*, companion with *Acatius*, and the Emperour himſelfe, to forſake the *Eutechian Sect.* But *Anaſtatius*, not only diſpiſed his admonition; but by his Ambaſſadors alſo ſaide. That to commaund, belonged to the Emperour, and not to the Biſhoppe of *Rome.*

Moreouer *P. Diaconus* ſaith that *Anaſtatius* the Emperout, ſent them backe into *Italie* in a ſlight and broken veſſell, forbiding them landing in *Greece*: but that they ſhould lightly haſt away, without touch of any Porte: who (thus maintaining the *Eutechian* hereſie in the 25. yeare of his Empire, and 88. yeare of his age) was ſtricken with a thunderbolt, and died.

Hormiſda is renowned for his great charitie to the poore. He condemned the hereſie of the *Manethies*, and cauſed their

bookes to be burned.

---

106 In the time of *Iustinian* the Empeperour, and about the 530. yeare after the birth of our Lord Iesus Christ: liued *Arator*, who compiled the Acts of the Apostles in Examiters verse, and *Gregorie* bishop of *Langres*, who was married. *Fascicul: Temp.*

At this time was holden the Councell of *Tours*; In the 5. *Chap.* of which Councell It was ordained, That euery citie proportionable to their abilitie, should relieue poore strangers, to auoide their needful beging from Citie to Citie.

That a Bishop should hold his wife as his sistar, and as well gouerne his owne house, as the Church: that no suspition of euill be raised against him. *Chap.* 3.

---

107 In the 591. yeare, and the raigne of *Mauritius* the Emperour, the *Wisigots*, (forsaking the *Arian* heresie, by means of *Ricaredus* or *Ricardus* their king, and *Leander* Bishop of *Seuile*) were conuerted to the faith

faith, and their confeſſion thereof ſent to the Councell at *Toledo*.

Now aroſe great contention for the primacie in the *Church*: for *Iohn* Biſhop of *Conſtantinople* in a full *Synod* of the Gretians, was declared and publiſhed Vniuerſall Patriarche: which Patriarche of *Conſtantinople*, the Emperour *Mauricius*, commaunded *Gregorie* Biſhop of *Rome* to obey: But *Gregorie*, denied any vniuerſall Biſhop to be ouer the reſt: and therefore called himſelfe the ſeruant of Gods ſeruants. Se *Gregorie* in the 32. Epiſtle to *Mauricius*, and 38. to *Iohn* the Patriarch.

See alſo the 4. booke 7. chap. and 40. Sect. of *Iohn Caluins* inſtitutions, concerning true Religion.

Some will place this *Gregorie*, with *Auguſtin*, *Ierome* and *Ambroſe*: for one of the 4. Doctors of the Church: but his writings (fraught with ſuperſtition repugnant to Gods worde) declare, what manner of Doctor he was. Neither, had the others alſo, ſuch puritie of Doctrine, drawne out of the Scriptures: But that they ought to haue beene more diligent and carefull.

To be ſhort, in the time of this *Gregorie* the greate, the Doctrine of the Church, (em-

braced, and darkened with mens Traditions, munkery greatly increasing, and many and sundry superstitions, brought daily into the Church, had much lost it pureneſſe, & after his time, much more horrible and sharpe darkeneſſe happened: yet raised vp the Lord at all times some good men, to declare, that whatsoeuer was contrary to the rule of his worde, should be cut of notwithstanding: As *Serenus* bishop of *Marceille* then liuing, brake downe the Images of Saints, and our Lord Iesus Christe, because the people did worship vnto them. For the breaking of the Images *Gregory* reprooued him: but in that he forbad to worship them, did greatly commend him. Se the Regiſter, or booke of his Epiſtles, the 10. part, Epiſtle. 4. and *Polidor* Virgil. *Li.* 6. *Chap.* 13.

---

108 Vnder *Phocas* the Emperour and in the 604. yeare of our Lord, the Popes supremacie was eſtabliſhed, not long before the abhominable ſecte of *Mahomet*, began to apeare in *Asia*: which (once powred out, & spreade abroade) did corrupt darken and deface the true doctrine in many places and

Regi-

Regions.

Albeit, that after the time of *Gregorie* the great, many troupes of Monkes roſe vp, carefull rather for their bellies, then to vnderſtande by the holy ſcriptures the puritie of the true ſeruice which God requireth of vs: and that the number of their writings, brought more darkenes, then light into the Church: yet (ſpeaking of other good men in order) I will mention ſome of the moſt ſober of them, who had both learning & iudgement, although by reaſon of the confuſion of doctrins, which thē ſwaied) many errors; alſo *Iſidorus*, the yonger B. of *Hiſpall* compiled many books, and floriſhed in the 630. yeare of our Lorde.

Not longe after was *Bede* an Engliſhman, both Prieſt and Monke, who left behinde him many bookes, and made commentaries, vpon the moſt part of the bookes of holy ſcripture.

---

109 In the 684. yeare, and the raigne of *Conſtantine* the fourth, the generall councell at *Conſtantinople* of 289. Biſhops was holden againſt the *Monothelits*, who denied two wills and natures in Chriſt.

George

George Bishop of *Constantinople* abandoned his heresie: but *Macarius* Bishop of *Antioch* would not, and was therefore depriued. In this Counceli, the dissension betweene the East and West Churches was appeased.

Mariage was there to the *Gretian* Priest: but not to the Easterne Church, Permitted lawfull.

The author of the forealledged booke, *Fasciculus temporum*, gaue a reason thereof saying, That they had freely vowed chastitie vnder *Gregorie*: but what was that, without the gift of chastity? how could they vow for others that came after them? Yea, their vowes were constrained, by authoritie of Councells as before appeareth. It was there in the second volum of the first Councell decreed, that none should present any child to be Christned, except he vnderstood the Lords praier, and Articles of the faith. Vowing of single life was forbidden: and such Priestes, as for their orders sake, forsooke their wiues, should be excluded from the Communion, *Petrus Viret* in his Dialogue of worldlings.

Theodor at this time was Archbishop of *Rauenna*, and a great almes giuer. He fought

to

to keepe the clergie in good order, and therefore of them was hated. *Nauelterus.*

Leger Biſhop of *Authum*, was at this time alſo: whoſe eies *Ebrion* Prince Palantine of *Fraunce* pulled out, cut of the ſoles of his feete, his tongue, his lips, and afterwards his head. *Naucler.* and *Chron. Sig.* This *Ebrion* thruſt *Lambert* alſo from the Biſhopricke of *Vtrech*, and baniſhed *Aimus* Biſhop of *Sens. Chron. Sigebert.*

---

110 In the 694. yeare after the birth of our Lord Ieſus Chriſt, and in the raigne of *Iuſtinian* 2. the *Saxon* paynims by *Sergius*, Biſhop of *Rome* (as ſome ſay) receiued the Chriſtian-faith. *Sulp. Chron.*

Vmbred was ſent by *Sergius* to conuert the *Friſons* to the faith. Whereunto *Rabod* their Duke, (ſaying it was better to follow many then a fewe) would not agree: But vanquiſhed afterwardes in the warres, by *Pipin* great Maiſter of *Fraunce*, the *Friſons* by the inſtructions of Biſhop *Willibrock* or (after ſome) *Clement* receiued the faith.

---

111 About the 742. yeare, and in the raigne of *Conſtantine* the fift Emperour of that name, a Councell in France was holden by *Boniface* Archbiſhope of *Maience*, *Burcardus*, *Guntarius*, and other Biſhops. Which thinge, had not there happened for 80. yeares before. So that Religion in France (ſaith *Nauclerus*) ſeemed to be vtterly ſuppreſſed and waſted.

It was there ordained, that a *Synod* ſhould be kept euery yeare in Fraunce, That Church men ſhould beare no Armes, nor hunting, houndes nor hawkes, by them ſhould be vſed.

That euery Prieſt and Biſhop, ſhould be reſident in his owne pariſhe, and diligent to roote out auncient hereſies, namely *Paganiſme*, and errors of ſacrifiſing for the deade, deuinations, Inchauntments, and other oblations, which they (neere vnto the Churches,) after the heathen maner, vnder the names of *Martyrs*, and *Confeſſors*, continued. *Naucler*, At *Conſtantinople*, a Councell of 330. biſhops aſſembled, was by the ſaide Emperour, in the 14. yeare of his raigne holden, wherein all Images of

of Saints, were commaunded to be pulled downe, and burned.

This Emperour alſo, ſware all his ſubiectes, not afterwardes to worſhippe any Image of *God*, or Saints: but put to death all ſuch, as ſhould inuocate the Virgin *Marie*, and keepe in their houſes any Reliques of Saints.

He commaunded that Monkes ſhoulde marrie, and Nonnes imbrace the eſtate of mariage. *Sigeb.*

He ſent afterwardes to the Pope the determination of this Councell, and commaunded him to caſt all Images out of the Churches.

Sabinus king of *Bulgaria* (by example of *Conſtantine*) pulled downe alſo, all the Images in his kingdome. For which cauſe, he became gratious in the eies of the Emperour. *Neuclerus.*

---

112 In or about the 782. yeare after the Birth of our Lord Ieſus Chriſt, was *Alcuinus*, or *Albinus*, (diſciple of venerable *Bede*,) a Monke, afterwardes Abbot of S. *Martin* at *Toures*, and Tutor to *Charlemaigne*, who compiled 3. bookes of the Trinitie,

nitie with many other bookes also.

At this time raigned *Constantine* the sixt of that name, sonne of *Leo* the fourth, and 67. Emperour of *Constantinople*: who (against the liking of *Hierena* his mother,) cast downe the Images in the Temples, for the stablishing whereof, at request of Pope *Adrian*, and *Therasius* Archbishop of *Constantinople*, she had not long before assembled a Councell at *Neece*. *Sigeb.*

In this Councell saith *Naucler*: consisting of 325. Bishops, It was decreed, that Images should not onely continue in the Temples: but also of right should be worshipped, and the gainesayers excommunicate: but this councell (as is aforesaid) was quickly after, by *Constantine* abolished: See *Chron. Eusеb.* Moreouer shortly after (to wit) in the yeare 792. was a *Synod* of 19 Bishops and 36 Priestes, holden at *Eliberis*, or *Granado* in *Spayne*, wherein *Fœlix* Bishop of *Aquitaine* was President.

Among other things, it was chiefely there concluded, that noe Image nor Picture should remayne in the Churches.

113 In the raigne of *Charlemayne* king of *Fraunce*, who was Emperour: albeit not yet aſpyring to the crowne Imperiall: and in the 801. yeare of our Lord Ieſus Chriſt, was *Anſegiſus* an Abbot, who made fower bookes of the decrees of *Charlemaine*, and *Lewis* his ſonne.

Among other things, he chefelie commaunded, that Biſhops ſhould preach to the people, the true doctrine warranted by holy Scriptures, and not otherwiſe, alleadging thereupon the ſaying of *Gregorie*. *That the vnpreaching Prieſt, kindleth againſt him the wrath of the ſecret Iudge.*

He ordained alſo, for the auoyding of ſundrie deceipts. That none ſhould profeſſe Monkerie, without licence from the king.

He commaunded few feaſts to be kept, repreſſed the ſuperfluitie of Prieſts, and appointed them, (with the poore) to be nouriſhed vpon the Church reuenewes.

Moreouer whiles *Charlemaine* paſſed the winter at *Frankeford* vpon the maine, a councell was holden of *Mayne* Biſhoppes. Wherein, the decree for worſhipping of Images, in the *Nicen* councell holden by

by *Hierena* as before was declared to be falſe, and vtterly condemned,&c.

Charlemaigne in his owne name publiſhed a booke, agreeing with the articles of the ſaide Councell, againſt Images. And further anſwered 2. bookes, written by Pope *Adrian*, to the Patriarch, *Theraſius*, and the Emperour of *Conſtantinople*. Wherin *Charlemaigne* reproued, and ſylently condemned *Adrian* for an Idolater.

Vnder *Charlemaigne* alſo, was a Councell holden at *Cauaillon* wherein (among other ſuperſtitions) here condemned, vpon Saint *Ieroms* words, *that not for ſeing of Ieruſalem:* but *for well liuing, a mans*) *to be praiſed* Religious Pilgrimage in the 4. Canon, was ſharpely reprooued.

It is ſaide, that *Charlemaigne* ſeing *Boniface* Archbiſhoppe of *Maience*, to haue a Croſſe couered ouer with golde, and enriched with precious ſtones tooke occaſion thereof, in open aſſembly to reprooue him, ſaying, *He was attyred more like an Emperour then a ſheephearde.*

---

114 *Hamo* the 3. Biſhop of *Albaſtat* diſciple of *Alcuinus*, wrote (as apeareth) vpon

vpon all the bookes of the olde and new Testament. He died in the raigne of *Lewis* sonne of *Charlemaine*, and in the yeare of of Christ. 834.

In his time was *Rabanus*, first a Monke of Saint *Bennets* order, and Abbot of *Fullen*, then *Archbish.* of *Maience*, the disciple also of *Alcuinus*. He made Commentaries vpon all the bookes of the Bible, and died in the yeare of our Lord, 855.

Strabus was his disciple, of whom, it is written, that he gathered out of the fathers and Doctors writings, the ordinarie glose, which sithens by many other hath beene augmented, and sentences thereunto added,

---

115 In the 840. yeare, and the time of the Emperor *Lotharus* flourished the Priest *Bertrand* a man of excellēt learning, & well instructed in true godlines. He wrote many good treatises, some wherof are not extant.

He wrote also to king *Charles* brother of *Lotharus*, a worthie worke of Predestination, and of the bodie and blood of our Lord Iesus Christ.

The cause why he wrote this Treatise properly of the Lordes Supper:

was by the Councell and commaundement of King *Charles* the bald, to reduce the people to one ſelfe opinion, which then were deuided touching the ſame miſterie.

For ſome ſaid, that Chriſt (vnder the Elementes of Breade and Wine) was there miſtically, and figuratiuely receiued and eaten: Others contrariwiſe, that the ſubſtance in the ſaid miſterie, was wholy changed, and conuerted, and (as ſome at this daie affirme) tranſubſtantiated into the bodie and blood of Chriſt.

Others, whether figuratiuely, or plainely, it was the ſame bodie which Chriſt tooke of the Virgin *Marie*, and is now aſcended with into heauen. And others that it was the ſpirituall bodie, (to wit) the *Miſterie*, *repreſentation*, *figure*, *vnderſtanding*, and *ſpirituall apprehenſion*, of the proper Bodie and Blood of Chriſt, giuen for our ſinnes, and raiſed againe for our Iuſtification.

All which opinions are at this day holden: For ſome holde Tranſubſtantiation, others Impanation, others a Figure, but ſomewhat reall, and diuers other acknowledge nothing, but pure Bread and Wine.

Wine. All which doubtles, vnder these two questions, whether Christ be there in Misterie and Figure, or Substance. And whether this bodie of Christ, be the same bodie, which he tooke in the wombe of *Marie* or no, in the same booke, are briefely discussed.

Which two questions, he debateth on both sides. Concerning the first, he affirmeth, (and that truely) as well by naturall reason, drawne from common sence, as by euident testimonies also of Scriptures and holie and auncient Doctors. That the bodie and bloode be there, vnder the vaile and couerture of Bread and Wine; in figure and shadowing, not visible and plainely; So not clearely and openly, but secretly receiued. As touching the other question, he sheweth likewise by most strong and inuincible argumentes; That in this Misterie, is the spirituall bodie: that is, a misticall and spirituall vnderstanding of him, and not the same bodie, which he tooke in the wombe of *Marie*.

He saith rightly, that the bodie of Christ is there: because the spirit of Christ

is in it, (to wit) the power of Gods word, which not onely feedeth: but alſo purgeth and cleanſeth the ſoule. For more ample vnderſtanding whereof, read the treatiſe, which in French at this day is extant.

---

116 In the yeare 649. *Huldricke* of *Ausburge* in *Germanie*, greatly withſtood the decrees of Pope *Nicholas*, to whome he wrote an Epiſtle, declaring (among other things) that he ought rather to admoniſh the Clergie, to obſerue chaſtitie in mariage, then by force and violence, compell them to continencie: For conſtrained obſeruation of any particular decree, contrarie to the rule of the Goſpell, and Doctrine of the holy Ghoſt is violence (ſaith he) in all mens iudgements.

He ſheweth further, how the Lord in the olde Teſtament ordained and appointed mariage for the Prieſt. And that he forbad that ſithence, doth not appeare, and following the Apoſtles ſaying. 1. *Cor, cap.* 7. for auoyding of fornication, euerie man ought to haue their owne wife.

That Hypocrites (corrupting this ſentence)

tence) doe falsely apply it to the Laitie only; and yet in what holy order soeuer, make no conscience to abuse the wiues of other men. That this sentence of the Apostle, (to wit) *Let euerie man haue his owne wife*, excepteth no person, sauing him that professeth continencie, or doth purpose virginitie in the Lord.

That the vowe of a man, cannot breake the commaundement of God. *Who cannot containe, let him marrie.* 1. *Cor.* 7.

He cyted also the Cannons, that a Bishop or Priest should not vnder colour of Religion forsake his owne wife. And if he did, that he be excommunicated, and if he persist, vtterly cast out.

That a Bishop should be vnreproueable, the husband of one onely wife; And (that no man apply this sentence to one onely Church,) the Apostle consequently addeth. *That he which knoweth not to gouerne his own familie, what care or diligence will he shew to gouerne the Church of God aright?* and sheweth their glose, (which expoundeth the Church for one onelie wife) to be false.

That they who alledge Saint *Gregorie* for patron and protector of their sect, be ignorant, and vnderstand not the dangerous

decree of this hereſie made by *Gregorie*, which afterwards he purged, by worthie fruite of repentance: For *Gregorie* (ſaith he) vpon a time, ſent to his pond for fiſh, wherein finding aboue 6000. heads of yong children was forthwith moued with true repentance, and with ſighes confeſſed his decree of Prieſtes, compelled ſingle life, to be cauſe of ſuch ſlaughter) purged (as is ſaid) his offence, by a worthie fruit of repentance. And (condēning his own decree) approued the councell of the Apoſtle, *That it was better to marie, thē to burn*; adding himſelfe, to the Apoſtles ſaying, That it was better to marry thē giue occaſion of murder. To conclude, he confounded by many teſtimonies of holy Scripture, the horrour of forced ſingle life; And following Saint *Paules* ſaying. 1. *Timoth.* 4. declared, That to forbid mariage, is a Doctrine of Deuils.

Hereupon we may note, that the Lord in middeſt of ſuch diſorder, and furie of the world, raiſed vp ſome faithfull miniſters to withſtand the horrible conſumption of the aduerſaries. Who deſireth more largely to ſee this Epiſtle, now turned into French, Let him read *Iohn Creſpin* vpon the

ſtate

ſtate of the Church, from whence, I haue taken ſome part of theſe collections.

---

117 In the 969. yeare was *Iohn Leſcot*, (but not the Frier) a learned man, who by *Alfrid* king of England, and founder of the Vniuerſitie of *Oxford*, was called backe out of *Fraunce*, and there gouerned, but afterwards became a Monke, and as he was teaching the Monkes of the Couent, was by them murdered.

His writings touching the bodie & blood of Chriſt in the ſupper, concurre with *Bertrams*.

The conquered *Normans* in or about this time, receiued the faith. *Nauclerus*.

At this time, the king of *Bulgaria* receiued alſo the faith. And (disburdening himſelfe of publique gouerment) became a Monke, and left the kingdome to his ſonne, who renounced the faith: For which cauſe his father leauing the Monaſtery, went againſt him in battaile, and obtaining victorie, put out his eyes, kept him priſoner, gaue the kingdome to his yonger ſonne: and then returned to the Monaſterie againe.

Pope *Adrian*, sent three legats, to the new conuerted *Bulgarians*, (namely) *Siluester*, *Leopard* and *Dominic*, to order the affaires of the Church, after the maner of the *Romans*: But by perswation of the *Gretians* they reiected the *Roman* Priests, which bred afterwardes greate hatred, betwene the Greeke and Latin Churches; And this deuision happened for the Supremacie, and diuersitie of Ceremonies. *Nauclerus*, *Sigeb.*

In the 971. yeare, *Edmund* the last king of the Easterne Englishe, was slaine by the *Danish Painims*, and is canonnized for a martyr.

---

118 In the yeare 938. *Ratherius* Bishop of *Verona*, wrote against the heresie of the *Anthropomorphits*, which then was renewed affirming, GOD to haue a bodilie shape.

Spyreneus, Duke of *Bohem.* by perswasion of *Henry* the Emperour, at this time receiued the faith. *Sup. Chron.*

Aldebert a *Bohemian* Bishop of *Prague*, preached the faith in *Panonia*, baptised the king of *Hungarie*: from whence, going into

to *Prasia*, was there martired.

---

119 In the raigne of *Henry* the 2. duke of *Bauier*, (who in the yeare 1005. by election obtained the Empire) *Burcardus* a Monke of *Lob.* &. disciple of *Albert* aboue mencioned, was bishop of *Wormes*.

He cõpiled the ancient Cannons: which were afterwards by *Gracian*, abridged, & corrupted, (as by conferring of the one, with the other, plainely appeareth. *Rennanus* in his Annotations vpon *Tertullian*.

---

120 In the yeare 1039. and raigne of *Henry* the 3. liued *Berengarius*, a Doctor, borne at *Tours*, and Archdeacon of *Angiers*. He maintained the opinion of the forenamed *Iohn Lescot*, otherwise called the *Scot*, and of *Bertram*, touching the Sacrament.

In the yeare of Christ 1051. Pope *Leo*, at *Verseile* called a Councell, wherein the opinion of *Transubstantiation*, (although that word was longe time after inuented) was first raised, and that of *Bertram* and *Lescot* condemned.

Berengarius himselfe, came not: but sent

sent two clarkes to this Councell: (who as they woulde haue excused *Berengarius*, and shewed their reason) were taken, and Imprisoned. Note here the manner of the disputation therevpon *Oecolampadius*.

---

121 ABOVT the yeare of our Lord 1110. florished *Sigebert*, who (as well apeareth, and his Chronicles witnes) was a man of excellent learning.

Hugh surnamed Saint *Victor* a Saxon, was in the yeare 1126. a Deuine in *Paris*. Among whose writings, are many complanits founde, against the inordinate life of the Clergie in his time.

---

122 BARNARD a *Burgoignion* borne, and first Abbot of *Clairuaux*, about the yeare 1140. florished.

His inuectiues against the impietie of the Popes and clergie of that miserable and corrupted time, by his writings appeare.

In his 67. he called them ministers of Antechrist.

In the 57. Sermon, the booke to Pope *Eugenius*

genius, and the 33. Sermons vpon the Canticles, he often saith, that the Prelats are become Pilats.

He reproched *Eugenius*, for leauing the worde of GOD, and aduancing mens traditions.

Hugh Cardin in his postile vpon *Saint Iohn*, citeth Saint *Barnard* to haue saide in a certaine place. It seemeth (ô good Iesus) that the Christians in generall, haue conspired against thee; And those which attaine the primacy in the Church, are chiefe in this Coniuration.

At his ende, he declared his perfecte knowledge of the true Doctrine of Iustification by Iesus Christ, in whom (reiecting all other holinesse and righteousnesse) he onely trusted. He died being 63 yeares olde, of whom his writings giue sufficient testimonie. *Nancler.*

---

123 In the yeare 1157. was *Iohn Saresberie* Bishoppe of *Chartres*, which sharply inuaied against the wickednesse of the Popes and Clergie, and wrote a booke intituled *Obuirgatorium Clericorum &c.*

In

In his booke intituled *Policraticus* he ſaith thus. The Scribes and Phariſies ſit in the Roman Church, lading mens ſhoulders with importable burdens. The great Biſhop is to all a burthen, and that intollerable; His Legats fling abroad, as if Sathan were departed from the preſence of the Lord, to torment the Church.

Of iudgement, they make marchandize, Iuſtifie the wicked for golde and ſiluer, and reioyce in wicked things: they eate the ſinnes of the people, and are clad, and nouriſhed in all luxuritie: whiles the true worſhippers, doe worſhip the Lord in ſpirit. And who cleaueth not to their doctrine, is eyther iudged an heretique or ſciſmatique, &c.

Many ſuch good Doctors haue beene often in the Church: but ſpeake or write they durſt not, of all that was needfull. It is mentioned in the booke intituled *Speculum*, that this good Biſhop *Iohn*, was heard (among other complaints) to ſpeake thus, to Pope *Adrian* the fourth, whoſe familiar he was: That the Pope was rightly, the ſeruant of ſeruantes; becauſe he ſerued the *Romans*, the ſeruants of *Auarice*. And that the ſame pope ſhould ſay vpon a time to the Biſhop.

That

That many Popes had ſucceeded *Romulus* rather in murder and ſlaughter, then Saint *Peter* in feeding the Lambes.

---

124 In the yeare 1127. and the raigne of the Emperour *Fredericke Barbaroſſa*. *Arnold* Biſhop of *Bixte*, oppoſed himſelfe, to the vſurped authoritie of the Clergie ouer the Ciuill gouernment, & temporall ſword. And therefore (ſaith *R. Barnes*,) when *Adrian* was elected Pope, he refuſed to be conſecrate in the Church of *Lateran*, before *Arnold* was expulſed the citie, calling him heritique, and inciting the *Romans*, to defende their libertie.

At this time alſo, was *Peter* of *Bloyes*, who in his writings touched the Clergies impietie.

In a certaine Epiſtle, written to a Biſhops Commiſſarie, he admoniſhed him (abhorring the tyranny of Biſhops, and their officers, whom hee called infernall Harpies, which did nought els; but fleeſe and diſmember the Church of Chriſt, to flie out of *Babilon*.

He often called the Clergie *Siria*, *Edome*, *Calues* of *Bethell*, Idols of *Ægypt*, the *Fat*

of

of *Samaria*, Priests of *Baall*, Iudges forgiuing wicked lawes, and such like.

And of *Rome* (saith hee) guifts rule at *Rome*, Monkes doe all things for siluer, and for yearely Pentions, redeeme all wickednesse of the flesh.

Their filthines is songe in the Tabernacles of *Geth*, and streets of *Ascalon*: So is hee made the Prince of *Sodome*, and his disciples sit in the Chare of pestilence. who desireth to see more hereof, let him reade his writings.

---

125 In these times notwithstanding ouerwhelmed with darkenesse, and such horrible wickednesse, as Historians report; And when the Grashoppers and vermine, in troupes so swarmed, to deuoure & swallowe vp the little greene which remained in the world: the Lord raised vp some good people, to resist such Cormerants, among, whom all infection and filthinesse, in righteousnesse and impietie raigned.

Whereby we may note, that the Lorde neuer leaueth such monsters without reprose for their wickednesse, nor the light and puritie of his holy worde, to be wholly quenched:

quenched: albeit the worlde for it euill fruites, thereof be vtterly vnworthie. We may alſo perceiue, how (at leaſt) in time and place, he reſtoreth his light, as the dawning of the daie: For which purpoſe, *Waldo* of *Lions* was now raiſed vp, whoſe hiſtorie enſueth.

The hiſtorie of Waldo.

---

126 In, or about the yeare 1160. and in the raigne of the forenamed Emperour *Fredericke Barbaroſſa*: *Peter Waldo* Citizen of *Lions*, a man both riche and learned, (occaſioned thereunto by the ſodaine death of a certaine man in his preſence, and other the chiefe of the ſame citie; who in the ſummer time were ſporting them ſelues, and deuiſing together,) was moued and attatched with exceeding feare, at the conceipte of humaine frailetie. Which accidente *Waldo* amonge others much admiring, his hearte was ſo inwardly pearced: that by this example

example, and other arguments, he suppo-
sed, he was sufficiently forewarned, not to
roote himselfe in earthly corruptible and
transitorie things: but rather looke vpwards.
(better at least then before) to the heauenlie
life, whereunto he perceiued that God had
called him.

He gaue himselfe therefore to better con-
sideration, repentance, meditation of true
pietie, Almes deeds, hospitalitie, & to preach
repentance and true godlinesse to all that
came vnto him, for what cause soeuer.

His liberalitie, drewe many poore and
needie people; so that by troupes they be-
gan to flocke vnto him. To whome (being
learned as the writings of that time, and
catalogue of true witnesses doe testifie) he
expounded alwaies somewhat of the holie
Scriptures in their vulgar tongue.

The Bishop and Prelats of the places, which
(as they say) beare the kayes, yet neither wil
themselues, nor let others enter: beganne
to murmure, that he, a laye and secular man
(as they tearmed him) should preach, and
in the vulgar tongue expounde the holye
scriptures, and drawe an assembly to his
house. They warned him therefore vnder
paine of excommunication to desist.

But

But the zeale of *VValdo* to aduance Gods glory, and the desire these little ones had to learne, were nothing thereby demininished: but contrariwise, the gainesaying and tyranny of the Prelats occasioned a discouerie of the errors and superstitions of the *Romane* seate, which before lay hidden in darknesse.

The like in our time happened, when the ticklishnes of the Pope and his shauelings, could not endure *Martin Luther* to reprooue: but onely their Pardons occasioned a neerer search of their errors, & discouery of the abhominable blasphemies.

The fruite and ende of *VValdos* feare (before mentioned) doe manifestly shewe the same to proceede of God: but the feare which moued *Bruno*, to seeke helpe and comfort without the worde of God, proceeded of the deuill and his illusions.

To speake further of *Waldo*, of whom the *Waldonists* tooke their names, He made a breefe collection in the vulgar tongue of the sayings of auncient fathers; that his hearers might be armed, not with the authoritie of the holy scriptures onely: but with the testimonie of Doctors also, against the

Aduersaries.

By the Historians it seemeth, yea, and by the writings of aduersaries themselues: that this assembly, to whom *Waldo* preached in the Citie of *Lions* some time, and likely. 4. or 5. yeares continued, before it was banished and dispearled: For, because he had riches and friendes, he fell not quickly into these daungers, which were afterwards prepared for him. And thus began the poore of *Lions*, to be named *VValdonists*, *Lionists*, *Insabatists*, (to wit) that neither obserued Sabaothe nor feast, with manie other like names, to make them hatefull to the people.

The Doctrine of the VValdonists.

WHEN *VValdo* and his disciples were banished *Lions*, some of them went into *Lombardie*, where, they so increased, that their Doctrine was dispersed through *Italie*, and came also into *Sicilia*, (as the Patents, giuen against them by *Frederick* the second, in the time of his raigne) doe witnesse.

By

By recitall of such as wrote against them (namely) of one *Reinerius*, who liued and wrote shortly after their doctrine to haue beene thus, may be gathered.

1 That in matters of Saluation, the holie Scriptures onely, and not man are to be beleeued; that the scriptures containe all things necessarie to saluation, and that nothing is to bee receiued but what GOD hath commaunded.

2 That there is but one only Mediator, And therefore no inuocation of Saints.

3 That there is no Purgatorie, third or fourth place: but that all men iustified by Christ, goe to life eternall.

4 That all Masses, chiefely those inuented for the deade, were damnable, & therfore to be abolished.

5 That all humaine traditions were to be reiected, as no way necessarie to saluation. That the song and recite of office, limited fasts, superstitious feasts, difference of meates, the multitude of orders and degrees of Priests, Monks and Nunnes, the sondry blessings and consecration of creatures, Vowes, Pilgrims, and all the great confused heape of Ceremonies, were to be abolished.

They denyed the Popes supremasie, and especially his vsurped power, ouer the politique gouernment, and admitted no other degrees, but Bishopps, Priestes and Deacons.

That the Romain See, was truly *Babilon*, & at that daie the Pope, the fountaine of all mischiefe: That Priests matriage was good and necessarie in the Church.

That they which haue Gods word, and vnderstand it rightly, are the true Church, whereunto Christ Iesus hath giuen the kaies to open for the sheepe and driue away the Wolfe.

That there were two sacraments which they approued, Baptisme, and the supper of the Lord.

Beholde here in briefe, the *Waldonists* Doctrine, which the enemies of the purity of holy Scriptures haue impugned, and for which (by their owne testimonie) they then were persecuted.

Mathias Illericus in his Catologue of the witnesses of truth, mentioneth certaine consultations of some Aduocats of *Augnon*. Of 3. Archbishops also, of *Narbon*, *Arles* and *Aix*, and of the Bishop of *Albon* to vtterly roote out the *Waldonists* written aboue 300.

yeares

yeares past. By which, it appeareth, that both then, and before, greate numbers of the faithfull were here and there dispersed, through out all Fraunce.

Now by the consultations of the foresaid 3. Archbishopps, may well be gathered; that as the number was greate: So the persecution was exceeding cruell: for in the end of the Consultations, this is found written.

Who in Fraunce is so strange, that knoweth not the iust condemnation, of the *Waldon* heretiques, so long agoe passed. A thing so famous, and openly done, which cost so much charge, laboure and trauell of the Catholiques, and sealed with so many condemnations, and deathes of these wicked Infidels, can this be any way doubted of?

The exceeding slaughter at this time made of the faithfull, and what cruelty the pillers of Antechrist, did practise against the good, that maintained the puritie of the holy and true seruice of God, (as by his holy worde we are taught that he will be worshiped, serued and honoured,) plainely appeareth.

I will mention also, what is written of the *Albigeons*, or *Albons*, a people who had.

had receiued a taste of the true light, and impugned the Idolatrie of transubstantiation, which mooued them first, to withdrawe themselues from the Church of *Rome*.

They inhabited the Countrie aboute *Tholous*, and *Albi*: Saint *Dominic*, authour of that newe sect which name themselues Preachers, came out of *Spaigne* & did persecute them greatly, both by word and deede.

Pope *Innocent* the thirde sent againste them, *Nicholas* Bishoppe of *Thuscan*, who (going thither with foure horses and two Mulets onely, after cruell tiranny vsed against this poore people, whome he charged with grieuous crimes to make them hatefull to the worlde) did shortly returne with fiftie, and caried away great pillage.

This Pope published a *Bull* against them, and gaue full pardon and remission of sinnes, to such as woulde make warre vpon them.

Against them went *Simon* Earle *Montfort*, and slewe many of them neare to *Tholous*; 140. were burned in the Dioces of *Narbon*, and 400. at seuerall times in the Dioces of *Tholous*.

In

In this ouerthrowe of the *Albigeons*, was *Peter* King of *Taracon*, (who had drawne them backe, and shewed them loue and fauoure,) slaine at the conflict, and *Simon de Montfort* pursued his victorie. See *Mathew Paris* an English Historian which then liued.

127 In the yeare 1240. was *Petrus de Vinea*, Chancellor to the Emperour *Frederick* the 12. of that name, who in the Emperours name, wrote many letters, whereof some remaine in print at this day.

Wherein he complaineth, that the whole world cannot satisfie the insatiable couetousnesse of the Pope: And such was the filthines of the Clergie, that shame forbad it to be mentioned.

He maintained plainely, that the Pope by neither Deuine nor humaine right, had any power of the sworde, and was therfore by the Pope excommunicate.

William the *Goldsmith* declared also at this time, that the Pope was Antechrist, *Rome*, *Babilon* and the Prelats, the members of Antechrist, *Cæsarius* 10. distinct of his Dialogues.

The fruite of *Waldos* Doctrine at this time apeared in many, which opposed thēselues, to the fraudes and horror of the Popes Seate.

---

128 IN the yeare 1260. florished *William* of Saint *Amour*, a Doctor of *Paris*, & *Chanon* of *Bauuais*.

He inuaied especially in his sermons (as him selfe witnesseth) against the hipocrisie of the Prelates, affirming, that vice wherewith the Church was infected, to be most dangerous.

He opposed himselfe to the Monkes, and chiefely to the begging Friars, and accused them for troublers of the Churches.

He cyted such texts of Scripture, as mention Antechriste, and his vpholders, and (applying them to the time then present) proued by 39. tokens, the begging Friars to be false Apostles.

He expounded this text: *If thou wilt be perfect, goe and sell all that thou possessest &c. Math.* 19. 11. whereupon the *Mendicants* builde their order, and in open disputation declared, that the Text meante not actuall pouertie (as sayde the Sophisters:) but habituall (that is to saye) that Iesus

ſus Chriſt requireth not of vs, to leaue and caſt away all that we haue, but our readines when the confeſſion of Gods name, and the glorie of Ieſus Chriſt ſo require: not to abandon onely all that we poſſeſſe: but our owne ſoules alſo: not onely as Saint *Luke* declareth, *Cap.* 14.26. then to forſake father and mother: but to hate them, and our owne liues alſo.

Briefely, Ieſus Chriſt willeth our readines to leaue all things when the confeſſion of his trueth ſo requireth.

Mathew Paris an Engliſh Hiſtoriographer writeth, that the ſame time aroſe great contention in the Vniuerſitie of *Paris* againſt the Monkes, who (by reaſon of their multitude) would gainſay and ſuppreſſe whatſoeuer they liſted. And (hauing newly forged a booke full fraught with errours and blaſphemie) patched together and intituled *Æternum Euangelium* (that is to ſay) the euerlaſting Goſpell, they determined to publiſh the ſame.

For the appeaſing of which tumult, ſix of the beſt eſteemed in all the Vniuerſitie (amongſt whom *William* of Saint *Amour* was one) were ſent to *Rome*, to acquaint the Pope with the inſolent pride and blaſphemie

phemie of the Monkes.

The Monkes for their part sent also, and after great contention, their errours touching their *Euerlasting Gospell*, were condemned: yet no Pope, his Cardinals, nor Monkes, once reproued the tyrannie of the begging Friars: But wrot, that their increase in all places was much behouefull for him. And these be the proper words of *Mathew Paris*, which at that time liued.

A booke intituled *De periculis mundi*, (to wit) of the dangers of the world, was at this time written, which the Papistes did attribute vnto *William* of Saint *Amour* making him the onely author of this opinion: but it seemeth to haue beene written by many, and containeth complaintes against these new monkish vermine, with aduertisement also to the Church, what great mischieses would happen by them.

This Saint *Amour* was condemned for an heretique, whereupon great stirre arose among the schollers at *Paris*: but to shew obeience to the Popes commaund, he was banished *Fraunce*.

Some of his bookes are said to remaine at this day, in the Librarie of *Sorbon*, and many other Doctors wrote also the same.

We

We see then, that although the trueth be oftentimes forsaken and banished: yet in time and place, it alwaies returneth: For, albeit it hath beene banished and reiected, yet all the great and possible deuises, could not so stoppe the trueth, but that it hath shined, euen in the most deepe and palpable darkenes, tempests & storms in our time.

Wherupon we must note, that this worke is not of Man, because he is weake: but of God, who at this time hath pleased to shew vs so speciall a grace and benefit.

---

129 *Laurence* an Englishman and Doctor of *Paris*, in the yeare 1275. maintained the opinion of *William de* Saint *Amour*, and wrote a booke against the Monkes, contayning an admonition to beware of false prophets, and an other in defence of the said Saint *Amour*.

The booke of the euerlasting and spirituall Gospell (which the begging Fryars had published to quench the true *Gospell* of our Lord) was openly burned, & to couer their shame and filthines, they reported a certaine Friar long before dead, to haue compiled the same.

1130 IN the 1306. yeare of our Lord Iesus Christ, was *Petrus Cassiodorus* an *Italian*, a noble man, and well instructed in the worde of God: He wrote an Epistle to the englishe, which (for the singular aduertisements and learning therein contained) I haue thought good (for the better vnderstanding of the simple) at large and by way of articles, to recyte.

1 He sheweth first, that the *Roman* Princes, (namely) the Popes and Cardinals, be enemies of the Church, calling them Scribes and Pharisies, set in *Moses* Chaire, destroying the Church, intrapping her with sorrow, enlarging their *Philacteries*, desiring to enrich themselues with the bones and marow thereof, charging her with importable burdens and bringing her into bondage, which euer was free.

2 That the Pope hath often in mind this saying of the Prophet, against the sence whereof he giues himselfe to robberie. *Esaie.* 8. *Take vnto thee a great booke, and write therein quickely after the manner of men, haste thee to the spoyle, dispatch to the pillage.*

That

3 That it no leſſe belongeth to the Pope then the ſaying of the Apoſtle to the *Hebr.* 5. *That the high Prieſt being taken from among men, is by men ordained in matters pertaining to God*: not that ſuch a Prieſt was ordained to ſpoyle, exact rents, and yearlie reuenewes, or murder men.

4 That not a falſe miniſtery of the Church which the Pope and his doe exerciſe: but a true miniſterie, (whereby the Deuill is vanquiſhed, and many ſoules brought to Jeſus Chriſt) is profitable.

5 That a man cannot ſerue God and Mammon together, fulfill his owne luſts, cleaue to the Reuelations of fleſh and blood, and offer to Chriſt ſuch gifts and preſents as are due vnto him. And doubtles that Paſtor which watcheth not for the edification of the flocke, maketh way for the roring Lion, that ſeeketh whom he may deuoure.

6 That the Pope taketh frō the ſheepfolds, the good Paſtors of the ſheepe, and in their place, ſetteth his Nephewes, Kinsfolkes, and ſome others, vnlearned, dumbe, and deafe, which neither vnderſtand the bleating of the ſheepe, nor careth for the biting of the Wolfe: but as mercenaries, carie away the fleece, and reape anothers harueſt,

ueſt, the hands readie for the pot, and their backs for coſtly apparell.

7 It alſo appeareth plainely, that the office of elders, called alſo Prieſtes, is laid apart, the due ſeruice to God kept backe, and the cuſtome of almeſgiuing aboliſhed, whereby the holy deuotion of Kinges, Princes, and Chriſtians is quailed.

8 That the Pope oppoſeth himſelfe to Chriſt: For where Chriſt commaundeth to pay Kings tribute for himſelfe and *Peter*: the Pope contrarie to his will (whoſe Vicar he boaſteth to bee, and refuſed worldly kingdomes and iudgements, endeauoureth to ſubiect Kings vnder his rule and Princes vnder the title of his ſtile, and whatſoeuer is theirs, doth arrogate to himſelfe.

9 That he draweth from the Church what he pleaſeth, and yet not content with the tenth part of her lands: but will haue the firſt fruites alſo, of his miniſters benefices; that aſwell for himſelfe, as thoſe of his blood, he raiſeth new patrimonies of the good willes of the founders.

10 That he imployeth execrable things for the wages of his Curriers, which he ſendeth into England; from whence

they

they carry, not the liuing and cloathing of the Church onely: but teare in peeces like Dogges, the skinne and flesh thereof.

11 That the Pope is compared to *Nabuchodonosor*, that destroyed the Temple, and spoyled it of the golden vessells. For that which he did then, this also doth now the same. He spoyled then the ministers of Gods house, and seeing it necessarie for his seruice, made it his owne priuate. And this now doth the like.

12 That there is no sorrow, like that of the Church: For by reason of her great sorrow, and abundance of teares shed, her face is become as blacke as coles, So that where she is, she is not knowen.

13 That the Pope who boasteth to be her father, hath placed her in darknes, and made her drunke with wormwood and gall.

At which wordes, *Cassiodorus* cried out vnto God, saying, O Lord, beholde the affliction of thy people, Listen to their groanings and come downe: For the heart of this man, is more hardened, then that of *Pharao*, who would not suffer thy people to depart, but by the mightie power of thine hand.

14 That

14 That the Pope doth afflict not onely on the earth: but after death alſo: for that then he generally deuoureth the goods of Chriſtians, vnder pretence of dying inteſtate.

15 That the conſpiracie of this man, would raiſe newe enemies againſt the Realme of England: becauſe by him, her treaſure failed.

16 That it behooueth, for the ſafetie of the Church, and to keepe her from long and durable miſerie: that the King and great Lordes of the Realme, which haue endowed her with excellent gifts: be in this behalfe alſo carefull to maintine her, & reſiſt, the coniuration & conſpiracie of this arrogant & proud man, who, not for any godly reſpect; but for the cauſes aforeſaid, to enrich his friendes and builde his neſt with the Eagle, by theſe and other his meanes and helpes, in a newe kinde of gouerment, hath heaped vp all the ſiluer in England.

17 That the worlds ſimplicitie, diſſẽbling in this behalfe, will cauſe the ruine of the Church and kingdome, if ſpeedie remedie be not had.

18 God vnuaile the heart of this man, and giue him a contrite and humble heart,

and

and make him know his true ſteppes, wherby he may returne from darkenes, and be forced to leaue his wicked works, that the Vineyard which Gods right hand hath plãted, may be filled with good labourers.

19 That to repell ſuch attempets, he ought to attend the worde of the Lord, by the prophet *Ieremie, cap.* 23. where he ſaith. *Thou ſheepheard which ſcattereſt my people, and haſt put them from their dwellings. Behold, I will viſit vpon thee, the malice of thine enterpriſes, and none of thy ſeede ſhall ſit vpon* Dauids *ſeate, nor haue more rule in* Iuda. *Thy neſt ſhalbe deſolate and ruined like* Sodome *and* Gomorrha. And if (not feared with theſe words,) he deſiſt not from his enterpriſes, nor reſtore that he hath taken. Sing they for him, ſo wickedlie hardened, the 108. Pſal, but we by Chriſt Ieſus, will dailie and openly ſing praiſes, to him that preſerueth all things.

Regard more neerely, the contentes of this Epiſtle, tranſlated and copied out of an olde booke founde in the Church of Saint *Albon* in England; And if anie liſt to ſee it fully. Let him read the liues of the Biſhopsand Popes of *Rome*, taken out

of *Iohn Bale* his great Catalogue of English writers.

131 In, or about the 1314. yeares, liued one *Dulcinus* of *Nauarre*, who for reprouing the vices of the Clergie, was (with his wife also) executed: of whom those at this time called *Dulciniſts*, tooke their name. *Naucler.*

They ſaid, that the authoritie which Ieſus Chriſt gaue vnto his Church, was (by malice of the Prieſtes) ended: and that the *Roman* Church for playing the whore, was reproued.

That they were the Church, and followed the rule of the Apoſtles. That all Prelats ſithens Pope *Silueſter*, were deceiuours; And becauſe they liued not in true humilitie, no titles were due vnto them.

Many of *Dulcins* followers, in number 144. perſons, inhabiting the mountaines of *Verſeils* in *Pirdmont*, were taken.

132 At the ſame time (to wit) in the 1315. yeare, and raigne of *Henry* the eight Emperour of that name, liued that good

and

and faithfull man. *Arnold de Villa noua* a skilfull Phisition, and an excellent Mathematician, some say he was of *Chalons*, and some of *Narbone*. He said that Sathan had hid the trueth from all Christian people, and therefore was adiudged an heretique.

That the Christians faith in his time was like to that of the Deuils.

That the Cloisterers want charitie, damne themselues by falsifying the Doctrine of Iesus Christ, and leade Christians vnto Hell.

That Diuines, haue malitiously mingled the dreames of Philosophers, with the holie Scriptures.

That the Priest in the Sacrifice of the Alter, offereth nothing vnto God. And that Masses are vnprofitable, both for the quicke and dead.

He proued by *Daniel* and *Sibilla Erithrea*, that Antichrist with exceeding tyrannye, should persecute the faithfull.

Moreouer in his bookes of Phisicke, the sharpe cutting sword against the *Thomists*, the admonition of Iesus Christ to Christians: Of the deceiptes of false Prophets: the misterie of Cymbals in the Church:

the consummation of the world, and other bookes written against the *Iacobins*, he affirmed that flesh was lawfull to be eaten.

At *Taracon*, by the *Iacobins*, he was iudged an heretique, and beeing sent to the Pope by *Fredericke* King of *Sicile*, died by the way a true champion of the Lord, and was buried at *Genes*.

In or about the yeare 1328. Pope *Iohn* the 23 of that name, wrote largely to the *Gretiãs*, that there was but one only Church whereof he was the head, and Vicar of Iesus Christ. To whom the *Gretians* briefly answered. We assuredly thinke thy power ouer thy subiects, to be exceeding great: Thy extreeme pride we cannot endure; nor satisfie thy couetousnesse. The Deuill be with thee, for God is with vs.

In which fewe words, they shew all the estate, & life of the Pope. *Io. Mandeuile li. 7.*

---

133 In the yeare 1383. liued, *Iohn Wicliffe* who hauing long professed Diuinitie in the Citie & Vniuersitie of *Oxford*, in *England*, and seeing true Diuinitie to be vilie corrupted with many filthie questions, and inuentions of the Pope, sighed in his heart, and purposed

purposed a remedie for such disorder.

He well foresaw, that without great trouble such filthines could not be remoued: nor that which long custome had rooted in the heart of man, be sodainly rased out. And therefore thought it good, to handle this matter by degrees.

By disputations in small things, to make way thereby for greater, he began against the aduersaries of the trueth, and had to do (among others) with a Monke, named *Iohn Kenygham*.

From these meane beginnings, they came to higher matters; and disputed (in the end) about the Sacrament of the Supper.

This good man (affirming openly in the Schooles, that his chiefe purpose was, to take away the Idolatry, which the raigned in the Church, concerning that matter,) found herein notwithstanding great resistance.

But see the mischiefe, this wound could not be touched without the worldes great griefe. The Monkes, but the begging friers especially, were enraged: and the Bishops would examen the cause.

He onely abode the brunt against many enemies, hauing nothing to defend him, but the soundnes of holy Scriptures.

He proposed the authoritie of holy Doctors of the Church, wherein they agreed with the Scriptures, shewing plainely, there is no trueth, but that in them contayned, and vtterly reiected decree makers.

He boldly maintained, that in the Sacrament of the supper, the accidents were not without subiect, that is, the whiteneſſe and roundnes of the bread, were not without bread, (to wit) that against Transubstantiation, which the Prieſtes had forged, the bread still remained bread, & the wine also retained his proper substance.

Moreouer these conclusions were propoũded in the assemblie of Bishops at *Lambeth*.

That in euery Donation made by Princes, lords or others to the ministers of the church this inserted condition, *That God be honoured, and the people edified*, being broken) the Giuers might lawfully take backe their gifts from wicked Pastors, any thunderbolt of excommunication against it notwithstanding. That if such thunderclaps should preuaile, the Clergie, (consisting of couetous men) would draw vnto them, all the wealth of the world.

That the Pope might lawfully be reproued, by such as he held in subiection, and

for

for the Churches benefit, aſwell of the Clergie, as the Layetie accuſed.

That be the Pope, (as he ſaith) neuer ſo great a Lord, yet ought he to eſteeme himſelfe a brother; and ſinning, to be brotherly reproued, liſten to brotherly correction, and his hereſie or errour, by the holy Scripture being ſhewed him, he ought not to be obſtinate.

He plainely declared by theſe and many other concluſions, the abuſe of the Pope and Clergie: And their exceſſiue poſſeſſions, and reuenewes to be vniuſt.

Briefely, great were the conflictes he had with many, among whom, the begging Friars, aroſe in troupes againſt him: but King *Edward*, (moued by the Lord) did protect him, in whoſe time he had ſome liberty to ſpeake the trueth, of ſuch things as he knew.

Richard ſucceſſor to King *Edward*, did perſecute and baniſh him: but afterwarde recalled from baniſhment, he returned to the pariſh whereof he was Paſtor, and there as a true Champion of the Lord, remayned alwaies conſtant vnto death: and died in the Lorde the yeare 1388. Fortie one yeares after his death, he was againe

vntombed, by the Popes commandement: his bones were burned, and cinders cast into the water: but Iesus Christ in his faithfull dieth not, the cruelty of tyrants notwithstanding.

He made many bookes, which in the yeare 1410. were in the Citie of *Oxford*, burned. Some yet were reserued, to declare, that God hath alwaies his faithfull seruants, to resist the errours of the world. Among his writings, an Epistle written to Pope *Vrban*, yet remayneth who desireth to see it, and the historie at large, resort to the booke of Martyrs, in the last edition of *Io. Crespin.*

---

134 In the persecution moued against *Wicliffe*, and in the yeare 1400. one *Sautree* a priest embracing the zeale of true Religion, demaunded and required audience in open Parliament, for the publique benefite of the realme.

Whose request, albeit both honest & ciuill, & gaue likelihood to haue proued also profitable: yet was he not heard: For the Bishops, aware of his comming, so preuailed, that the cause was to them referred; who

who charged him with hereſie, And vpon 7. Articles, condemned, diſgraded, & burned him. *Se Fab.* in his *Chron.* and after him *Io. Creſpin* in the booke of Martyrs.

William Thorpe an Engliſheman was a valiant Martyre alſo of our Lorde Ieſus Chriſt.

He ſuſtained great aſſaults of many Prelats of the Romiſh Church: yet left he not his calling, which was, to inſtruct the people according to the pure worde of God.

And for that he refuſed to preach ſuperſtition, and the traditions of men, which hee declared, to be contrery to the inſtruction of holy ſcripture, he was condemned hauing firſt yealded a good teſtimonie of his faith.

Now of many points in their demaunds worthie the noting, I will for breuitie ſake only mention one (to wit) that being aſked by the Archbiſhope of *Canterburie, Primate* of England, and Chancelor of the Realme, what was the Church, Ieſus Chriſt (anſwered he) and the companie of Saints. Which the Archbiſhop approouing, as concerning Heauen, demaunded further what it was heere belowe in the earth. It is twofolde (aunſwered *Thorpe*) the one and beſt

part

part, (hauing obtained victory ouer it enimies, triumpheth with Christ in exceeding ioyfulnes: the other, yet warreth belowe on the earth by the sworde of faith, against the daily practises, of the deuill, the Flesh, and the worlde.

There is no violence so strong, no pompe so lofty, no fier of affliction and persecution so scorching, no tyranie so cruell, no reasons of Doctors so disagreing, nor opinions so diuers, which can drawe them from the right steppe of the Faith, and holy scriptures: For they be strengthned by the word of God in Christ, and firmly established vpon the Rocke, which cannot be remmoued: See *Io. Crespin* in the booke of Martyres.

After the death of *Wicliffe*, arose greate persecution against the faithfull in England, for the truth of the gospell, which there had greatly increased, wherein the greatest of the Realme, were not spared.

The Lord *Cobham*, knight of the order, and a peere of England, was there apprehended: but after these (of whom we now make mencion) was executed: and therfore in order of time, and place, shall more largely be discoursed of: For hee was an excellent

fellent Martyre of our Lorde Iesus Christ.

King *Henrie*, by publique ordinance, made an Edict, and by counsaile of the Bishops and *Prelates*, denounced terrible paines, to such, as thenceforth should follow the doctrine of *VVicliffe*: vsing towards them so greate seueritie, that he heald them not only for heretiques: but guiltie also of high treason.

He ordained therefore, a twofould punishment for them, (to wit) hanging and burning without any benifite of francheſe or priuiledge; Such was his wicked zeale against the faithfull, omitting no meanes for their preiudice, who (called by the name of *VVicliuians*) red the Scriptures in their vulgar tongue assembled in corners, and darke and obscure places & preaching in the woodes, and among the bushes.

The Bishops (armed with the Kinges Edicte wrought great tyrannie against many good people, and poore innocents, (amonge whoune) was *Roger Acton*, knight of the order, a man truely noble, and adorned with most singular vertues, who abhorred the Popes wicked traditions, and alwaies ha-

ted

hated him, and his maintainors.

Hereby he became odious, and in disgrace with the Prelats, whom by noe meanes he could abide.

At last, he was taken by King *Henries* Edict, condemned, hanged in the ayre, and burned.

With him, a gentleman called *Iohn Browne*, and *Iohn Beuerley* a minister and preacher of Gods worde, were executed, which so happened in the yeare 1413.

Iohn Maior in his Scotishe History. *li. 6. Ca. 9.* doth witnesse, That about this time, many others, to the number of 36. and most of them discended of Nobilitie, were condemned for heretiques by the Bishops, and after, by that cruell Edict burned.

Fabian in his Chronicle, mencioneth two others besides these, (namely) *Iohn Claydon* Shomaker, and *Richard Turmin* Baker, to haue bene likewise, by the seueretie of this ordinance, condemned and put to death.

To conclude, we see, neither estate, order, nor condition of men exempted, from which, God draweth not some, to gainesay and exclame against superstitions, and the false traditions of the Prelats.

135 In or about the yeare 1405. God raiſed vp *Iohn Hus*, a *Bohemian*, who (hauing ſtudied in the Vniuerſitie of Oxford in England, & reade ſome of *Wicliffes* bookes, began (in a Temple of the *Bohemians*, where hee was choſen to preach, as well on feſtiuall daies then in being, as vpon working daies alſo) to publiſh his opinion of the truth, and there commended *Wicliffes* doctrine vnto the people.

The *Bohemians*, at laſte inſtructed in this doctrine, not eſteeming the Pope more excellent, nor of higher calling then other Biſhops, began to place him in his order & reſolued thereupon, to reforme the Doctrine, by theſe Articles and concluſions following.

1 That not the dignitie, but holines of life, and good Doctrine made the Prieſte or Biſhop honorable.

2 That Soules departed from the bodies, went forthwith to euerlaſting paines: or els to a moſt happie and bleſſed life.

3 That there is no teſtimonie in all the Scriptures, whereby Purgatorie after this life, may be prooued.

4 That

4 That to offer, and sacrifice for the deade, is the inuention of couetous priests.

5 That Images of God, and Saintes, blessing of water, and such like, are forged by man, contrary to the word of God.

6 That the orders of begging Friers, were inuented by the Deuill.

7 That Baptisme with water, ought to be administred without oyle, spitle, or any such pollusions.

8 That the worlde is the Temple of God, And that such as builde Temples, Monasteries, & Oratories to inclose him, straighten his maiestie, who is incomprehensible.

9 That the Priests ornaments, Copes, fine lynnen, Cuppes, shooes, and deckings of the Aultar be vanitie.

10 That to implore helpe of the Saints, is in vaine: & to sing the Canonicall howres, time lost.

11 That fasting hath no mirrer.

12 That the Sacrament of the Supper, vnder both kindes, ought to be administred

13 They reiected the Masse, retaining the communion of the Supper, the worde and praier only; with other more Articles, drawne from holie Scripture.

As most of the Scholers in the vniuersitie

of

of *Prage*, many other also, famous for knowledge, and most part of the Nobilitie, followed *Iohn Hus*: So the Pope and Councell assembled at *Constans* sent for him by the Emperour *Sigismonds* safe conduite.

Where, (being mightelie laboured to renounce his opinion) he constantly maintained the truth, in his propositions and reasons, (to wit) in those which were grounded vpon the truth of holie Scriptures, affirming that to teach repentance and forgiuenes of sinnes, according to the truth of the Sonne of God, and exposition of holy Doctors, was the end, and chiefe scope of his Doctrine. Contrarie where unto, if any could shewe him that he taught, he was readie to acknowledge his error, otherwise, he would persist, and rather die, then any way yealde to meus traditions, repugnant to the Doctrine of the Gospell.

After much disputation, for not approuing what they liked, hee was finally condemned to bee burned: And (enuironed with the woode which begame to be fired) hee thrise cryed alowde *Iesu Christ sonne of the liuing GOD, haue mercie vppon mee*: And so yealded vp his

his spirit.

That nothing of his shoulde remaine on the earth, his ashes by commaundement, were cast into the *Rhine*: whose memorie notwithstanding, nor fier, water, nor any other kinde of torment, can euer raze out of the hearts of the faithfull.

Who desireth to see further of this matter, let him reade *Io. Cresspin* in his booke of Martyres.

1136 In the yeare after the birth of our Lord Iesus Christ 1415. *Ierome* of *Prage* a *Bohemian*, heareing of his countries oppression, by domesticall and neighbour enemies, many false slaunders bruted, and the vile intreatie of *Iohn Hus* also, by the saide Councell, was maruellously troubled.

He went vnto *Constance*; and there, vnderstanding of some practises against him, least it should seeme he willingly thrust himselfe into danger, he retired a while to a place neere adioyning, and required the Emperours saufe conduite to enter the Citie, and answere such crimes and offences, as were suggested against him: Which suite being repulsed, hee resolued to returne; but ta-

ken

ken by treason in the waie, he was ledde to *Constance*, and there before the Bishops & Prelats, made open confession of his faith.

True it is, that bruſed with long imprisonment, and terrified with many threats; partly for feare of horrible torments, and partly in hope to escape their fellonous and cruell handes, by infirmitie he was vanquished, and recited publickly a forme of abiuration which was giuen him in writeing.

Moreouer he was inioyned to say that *Iohn Hus* was worthilie burned. All which notwithstanding, he was not freed: but sent back to the same stinking & infectious Tower, where he had long remained: yet with some better, then former intreatie.

But the Lord, who neuer forsaketh his, touched the conscience of this man, with his grieuous offence.

Wherefore, requiring to be efteſoones brought into the Assembly, he first affirmed, that he maintained with the Catholique & vniuersall Church all things therein contained, and detested al errors and hereſies whatsoeuer: adding further, that of all the sins, by which, hee had offended the maiestie of GOD vntill that time, this one only

offence committed in the chaire of peſtilence and execration, did moſt torment, and burthen his conſcience. Where, falling by infirmitie and feare of death, he was conſtrained to reuoke himſelfe, ſubſcribe to the condemnation of *Iohn Hus*, and ſaid many things againſt that holy man, and *Wicliffe*, whome hee openly affirmed, to haue manifeſted by wordes, and liuely figured in their bookes the Biſhops and Prelats, deteſtable liues, hauing rightly written of their offences and wicked traditions.

And therefore, by the grace, and goodnes of GOD, being neuertheleſſe (ſoones appointed to the ſame Chaire) hee did heartily repent him of his grieuous ſinne, and declared his ſubſcription to be nothing: For that they had wrongfully burned, that holy man.

To conclude (being againe ſolicited to recant) hee rather choſe to die; and wearing, (as did *Iohn Hus*) a paper Crowne, painted about with deuils, was condemned to bee burned, ſaying, that Ieſus Chriſt (for the loue of him poore ſinner) had borne much more grieuous thinges, And that, for the exceeding loue which he had ſhew-

ed vnto him, hee would goe willingly vnto death; And as hee went, with praiers hymns, and inuocations sange vnto GOD. And being compassed with the wood, he cryed alowde: *To thee (O Lord) doe I commend my Spirit.* See more largely of this good and learned man in *Iohn Crespin* his booke of Martyres.

The *Bohemians* vnderstanding how their Doctors were intreated at *Constance*, sacked and burned the Couents and Monasteries of that Country, and withdrewe themselues then, from the Romish Popes obedience. See *Naucler*.

137 The Realme of Fraunce, at this time, wanted not true Doctors, which did faithfully execute their charge, preaching the light, and daie of the Lord: Amonge whom, *Nicholas Clamangis* a Doctor of *Paris*, and Archdeacon of *Bajon*, in the 1417. yeare, left certaine testimonie in writing, of the corrupt estate of the Church.

Hee declared, that the wellspring of all the euils, oppressions, and calamities, which the Churche hath and yet

ſhould endure, proceeded from the horrible violence, crueltie, tyranny, and inſaciable gulfe of him, which (in earth) boaſteth himſelfe to be head thereof, and from all the other members thereof depending.

Adding further, that the Sects and Seditions, mooued in the Church, by theſe helliſh furies, declared what peace, and brotherly loue is amonge them: And that the infernall *Hydra* and Sciſmatique, begmning at him, who calleth himſelfe head of the Church, budding out more abundantly, and ſpreading abroade his rootes, founded by the furies, hath infected all Colledges and aſſemblies, with his viperous ſeede.

To be ſhort, I cannot comprehende in fewe wordes, the wonderfull manner of his ſpeach, touching this ſpring, the horrible confuſion of the Romiſhe Church.

Who therefore, deſireth to ſee the writings of *Nicholas Clamangis* more at large, and worthie to be red of all the faithfull. Let him repaire to *Iohn Creſpin*, in his booke of Martyres, and 60. leafe of his laſt edition.

Hereby wee may note, that albeit, the

Lord by his holy worde, hath sufficiently declared the meanes to keepe vs from the rauening Wolues clad in sheepes clothing: and that both by their Doctrine & works wee may know them: yet hath he euer raised vp some good men, to forewarne the sheepe of false sheepeheards.

---

138 There is neither state, order, nor condition of men, from which GOD hath not drawne some, and sent them into the fielde, to combat against false Pastors, strongly and firmely maintaining superstition, and abhominable traditions, contrary to his holy worde. And among others, in the yeare 1418. the History of a famous English Lord *Sir Iohn Oldcastle Lord Cobham*, knight of the Order and Peere of England, is worthie to be commended to the greatest state of the World.

This man was one of the chiefe Doctors in his time: by whome, the Courtiers, were better instructed in the seruice of GOD, then before they had beene.

Hee was adorned with excellent ver-

tues, for which, and his worthie Acts, hee was aduanced to greate dignitie and honour.

This in him, appeared most excellent, that hee much esteemed not the glorie, and honour of this worlde, which soone vanisheth away: But rather placed his whole dignitie, and happinesse, in seeking to doe pleasing seruice, to the Prince of Princes, which is the sonne of God.

Hee much profited by *Wicliffes* instructions; And so esteemed true Religion and godlinesse, that he protected the maintainours of good Doctrine, and such as were indangered for the same.

Many and greate were the assaults and perrils sustained, chiefely by the deuises, and secrete practises of wicked Bishops.

Henrie the fift king of that name albeit for the most parte priuie to his actions; loued him dearely: But finally, listning to the false reports of the Bishops, hee left this noble knight to the wicked will of the Archbishop and his complices.

Once

Once, or twiſe, was hee cyted by the Archbiſhoppe; but of long time eſteemed not his thunderbolt of Excommunication; yet ſent for at laſt by an Harralde, hee forthwith obeyed and went to the King, to whom hee preſented his confeſſion in writing, wherein by order, were recited, the Articles of the Creede, with a ſhort expoſition vpon euery Article: but the King refuſed the ſame.

Other Articles, alſo hee preſented to the Archbiſhop containing in effect theſe foure points. One whereof was, Hee beleeued, that in the *Sacrament* of the Supper, Vnder the forme and figure of breade and wine, wee receiue, the verie ſame bodie of Chriſt, which was borne of the Virgine *Marie*, crucified, deade and buried, the thirde day roſe againe from death, aſſended, and is placed at the right hande of the Immortall Father, with whome, (as Copartner of his eternall glorie) hee now, and euer triumpheth.

Concerning the *Sacrament* of Penance

(as they call it) he wrote fully his faith, saying, I beleeue it much behouefull, for all that seeke saluation, to amend their sinfull liues, and by true confession, and vnfained contrition, so to repent their former liues, as by the holy Scriptures is declared vnto vs, otherwise, there is no hope of Saluation.

Thirdly, concerning Images they pertained not (saide hee) to the true faith. True it was, that after Christianitie began in the worlde, they were vsed by permission, for a Calender, to the lay and ignorant people, whereby they might eatlie behold, the sufferings, and holy examples, aswell of Christ, as his faithfull & holy seruants also: But see the abuse of a Representation, How they attributed to the Images of Saintes whome they represented, that which only to him belongeth, vvhom all Saints ought to honoure and reuerence, and placed their confidence in them, vvhich ought to bee transferred to GOD alone.

Moreouer, where they bee so affected, and tyed to these Images, and become more deuoted to one, then another, mine opinion is (said he) that such commit

Idola-

Idolatrie, and a capitall sinne against God, to whom, all honour, glory, and praise belongeth.

Lastly, he was verely perswaded, that none liued vpon earth which was not a pilgrime, eyther to life or torment.

And if any so liue, that he neither knoweth, nor desireth to know; but transgresseth the commaundements and ordinances of God, there is for him, no hope of saluation, albeit he walke through all the endes, and corners of the world.

Contrariwise, he that keepeth the holy ordinances of God, (albeit he neuer make voyage, or pilgrimage, to any place, whither abused people haue accustomed to goe on pilgrimage) can neuer perish.

Other principall articles, there were also besides, (to wit) of the two natures in Christ, diuine & humaine: And that the diuinitie here on earth, was couered and hidden vnder his humanitie, which in him was visible. That in the Sacramẽt also of the Supper, is both the bread and bodie giuen vnto vs, (to wit) the bread which we behold, and the bodie of Christ, which we see not; And there is nothing expresely but faith in this Sacrament.

That

That to confesse his sinnes to his owne curate, or any other Priest (albeit he might reclaime him) is not needfull for a man to saluation.

He denied adoration: not of Images onely but as they call it) of the holy crosse also.

Moreouer, concerning the keyes, Pope, Archbishops, Bishops, and other Prelates; The Pope (said he) is verie Antichrist, and the Archbishops, Bishops, & other Prelates, his brothers & members, be the tayle, as the Pope is the head of Antichrist: whome no man ought to obey: but wherin they be followers of Christ, and *Peter*; in life, manners, and conuersation. And whose life soeuer is best, and conuersation purest; he, and no other, is *Peters* successor.

It is said, that this Lord *Oldcastle*, stretching out his hands, and addressing his speach, to those that were present, thus spake with a lowd voice. Beware of these men, which iudge, & wil cõdemne me: for they deceiue you, and lead both you, & themselus to hell.

To be short, capitall sentence was pronounced against him, yet remained he a while, in the place of his banishment, and by meanes was deliuered: but being eftsoons taken, and abiding constant, in the knowne

trueth

trueth, contained in holy Scriptures, was brought to *London* and there condemned, to be drawne on a Hurdle and burned.

And so this valiant Doctor and Martyr finishing the course of his life, after he had exhorted the people to cleaue vnto the true faith, and pure Religion, commending his soule to God, and praying for the health of his enemies, he rendered vp his Spirit to the Lord.

Who listeth to see this Historie at large: Let him read *Iohn Crespin* in his booke of Martyrs.

---

139 At this same time also (to wit, in the 1418. 1419. and 1420. yeares, the Lord did consequently declare, that the blood of *Iohn Hus*, *Ierome* of *Prage* and other good Doctors and Martyrs, spilled vpon the ground, was not vtterly stysled, and had none effect, as some pretended, but not only in *England*, *Bohemia*, *Germanie*, & *France*: but generally in all kingdomes also, countries and prouinces, did greatlie fructifie, with much increase: For God sithens that time hath so much more manifestlie shewed a quite alteration of things,

things, by renewing of tongues, as messengers, and artes as harbengers of Ladie Trueth, which now with the most bright sonshine, the preaching of the Gospell hath appeared, wherein many of this time, furnished with all necessarie things against darknes, haue excelled.

Many there be, which with great diligence haue not onely reduced Diuinitie to it former nature and puritie: but for more ample testimonie thereof, haue also endured martyrdome. Among whom, *Henry Grunfelder* called frō the order of Priesthood, to the order of Iesus Christ, was burned in the Citie of *Rinsbourge* in the yeare of our Lord. 1429.

William Talor an Englishman, and Maister of Artes was also martyred.

The chiefe rage against this man happened, by a booke which he had made against inuocation of dead Saints. For which in the the yeare 1422. he was in the Citie of *London* burned, and with great constancie endured the fire.

In the yeare 1423. *Henrie Radtgebert*, a popish priest for the profession of the Gospel, did valiantly combat, and endured cruell death, in the abouesaid Citie of *Ringsbourge*.

In

In the yeare following 1424. *Iohn Brandorffe* of the countrie of *Misne*, and discended of Nobilitie, was executed at *Wormes*.

In the yeare 1426. *Peter Toran* was also martyred in the Citie of *Spire*, of whom speaketh *Iohn Bale* the Historia, in his booke of English Nobles or worthies.

---

140 *William White*, an Englishman and Priest liued in the yeare 1425. who by reading of *Wicliffes* sermons, became a new man, and seeing the filthines of former life, forsooke his benefice, albeit of good reuenewes, and following the ordinance of God, married.

He studied and taught both publikely and priuately, applying himselfe to the profit of all men.

In the yeare 1428. he was finally taken in the Citie of *Norwich*, and vpon 30 Articles, by the Bishops meanes, there cruelly burned.

His wife by her husbands example, as her sexe would permit, instructed others: for which, by the same Bishop she was hardlie intreated.

In

In the yeare 1420. *Richard Flouenden* an Englishman, and Bourgesse of *London*, could by no possible perswasion be withdrawne from confession of the Trueth; And was therefore condemned to be burned, neere to the Tower of *London*.

1421 In the following yeares, many good personages, of diuers Realmes, to confound thereby the aduersaries of the puritie of Gods holy and diuine seruice; for speaking, and maintaining the Trueth, euen to the last drop of their blood, suffered, and endured, (by his assistance) great and grieuous things.

Paul Crawe a *Bohemian*; for reproouing the wicked opinions touching the Lordes Supper, Inuocation of dead Saints, Auricular confession, and such other Articles, was in the yeare 1431 by the Bishop, deliuered ouer to the secular power to be burned.

Thomas Rheden a *Frenchman* and of the *Carmelites* order, and well seene in the Trueth, was (by occasion) at *Rome*: where he nought saw (said he) but in steed of godlinesse painted shewes and hypocrisie,

vaine

vaine boasting pride, in stead of Heauenlie graces; in stead of the feare of God, execrable dissolutions, in stead of Doctrine, Idlenes and horrible superstitions, and in stead of Apostlique simplicitie, more then barbarous tyrannie.

It is said, that this good man, seeing such abhominations in the Citie of *Rome*, as were horrible to be spoken, the Ambition, and horrible pride of those, which ought to haue beene mirrours of humilitie to others, among other thinges did greatlye trouble him. So that, albeit he well perceiued, his admonitions, and reprehensions would little preuaile: yet could he not be silent, but inuaied against such vile corruptions. For, had reproofes beene esteemed, the bookes of *VVickliffe* and manie others had preuailed.

The bloode of *Iohn Hus*, and *Ierome* of *Prage*, vehementlie crying against these abhominations, proceeded yet further. So that nothing could hinder this good man, to prosecute his enterprise, but that he was readie to laye downe his life, if neede so required.

By

By ſparing none in his preaching and rebuking each perticuler mans vices; but chiefely, the horrible wickednes of the Cardinals, he made himſelfe odious.

In the yeare 1439. he was impriſoned by Pope *Eugenius*, wherein he endured much euill: And after great and cruell tortures, he was condemned, diſgraded, and then burned quicke.

In the Realme of England, and the 1441. yeare, was *Roger Dule* gentleman, for maintaining of the Trueth, there hanged and ſtrangled.

In the Countrie of *Ferrara*, and in the yeare 1491 *Ierome Sauanarola* a Monke of the *Iacobins* order, in life and Doctrine a man excellent, with ſome others alſo of his companions, was by the meanes and commaundement of Pope *Alexander* the ſixt burned at *Florence*. For maintaining the communion vnder both kindes in the Supper: condemning of popiſh pardons: ſharpely rebuking the diſhoneſt and ſhameleſſe life of the Pope and Cardinals: denying the Popes ſupremacie, teaching that the power of the kayes, were not onely left to *Peter*: denying the Pope, eyther in life or Doctrine to follow Chriſt Ieſus, be-

cauſe

cause he attributed more to his owne Pardons, Indulgences and traditions, then to Christs merits; and therefore was truely Antichrist: And that the Popes excommunications were not to be feared: he was accused and condemned. See more hereof in the booke of Martyrs.

Some say that he compiled certaine meditations vpon the 50. Psalme, and diuers other: To collect out of all Histories, the number of Doctors, and Martyrs, of each estate, order, and condition raised vp by the Lord, to teach, and preach his holie Trueth in all Regions of the World: and which were readie if neede required, to shed the last drop of their blood; rather then yeald to the traditions, and tyrannicall constitutions of men, is almost vnprofitable.

And because in many bookes, that of Martyrs especially, more hereof appeareth: I will not long dwell thereupon. My purpose is onely, by mentioning of some, to declare a continuall order of good Doctors, and faithfull Martyrs, raised vp by God according to the time, to exclaime against, the more then horrible offences, and abhominable traditions

of men, quite repugnant to his holy word. And will therefore proceede to speake of other good Doctors euen vntill this present.

1542 In these latter times, many errours in the Church haue beene reformed, and pure Doctrine concerning the true seruice of God, by *Martin Luther* and other good and true seruants of God restored.

In the 1483. yeare was *Luther* borne, of honest and renowmed parents, and was named *Martin:* because he was baptised (as some call it) on Saint *Martins* day. Who hauing spent some time in the studie of the ciuill Lawe, against his parents and friends liking, entered a couent of the Augustin Fryars.

In this Monasterie, with fasting and prayers, he bent his whole care and studie to holy letters. And shortly after was called thence, to read Diuinitie in the Vniuersitie of *Wittenberge*. Where so cõtinuing in the yeare 1517. he opposed himselfe to the Bull published by Pope *Leo*, promising absolution of all sinnes, & the kingdome of Heauen, for a certaine some of mony which was to be giuen.

That

That this enterprise might the better edifie, he wrote to the Archbishop of *Maience*, concerning the Doctrine of these authorised beggars: & greatly complained: because the people firmely believed, that after the buying of these Pardons, they could not fayle to be saued: as if there were no sinne (how great soeuer) but the vertue of these Pardons, would deface. And no sooner should the money be put into the box: but the soules tormented in the fyre of purgatorie should be eased, and flie forthwith into paradice.

He shewed that the commaundement of Christ, was to teach the Gospell, and the proper duetie of Bishops, to well instruct the people: beseeching the Archbishop by his authoritie, to forbid certaine bookes, which they had published, for defence of their doings. And that those preachers should vse a better manner of teaching.

He sent also with these letters, 95. propositions, which for disputations a little before he had published at *Vvittenberge*, impugning therein the disordered sermons of those questors. And for the better searching out of the trueth, he largely intreated of Purgatory, true Repentance, the office & duty of Charite,

Indulgences and Pardons. But the Archbiſhop thereunto nothing anſwered. Moreouer, he ſet himſelfe againſt one *Tekel* a *Iacobin*, which caried through the countrie theſe pardons to be ſold.

He ſignified alſo by letter to Pope *Leo*, the fooliſh Doctrine of thoſe beggars; And (building vppon, or rather abuſing his authorities) the robberies they committed. Behold heere the beginning of theſe differences: wherein *Luther* neither thought, nor once dreamed of the enſuing change of ceremonies; nor yet wholly reiected the pardons themſelues; but onely required a moderation.

But afterwards by diuine grace, daily profiting in the vnderſtanding of the Scripture; and perceiuing his begunne Doctrine to agree with the ſame: He valiantly withſtood all aſſaults of enemies, and hatred of the world: reſting immoueable as a braſen wall, without feare of any danger whatſoeuer. After wonderfull aſſaults and diſputations, hauing nowe written many bookes, and receiued a commaundement and ſafe-conduit from the Emperour, *Charles* the fift, he refuſed not to appeare before his Maieſtie, all the Princes Electors, and

and ſtates of the Empyre at *Wormes*; Albeit that many, (by conſideration of his owne bookes burned, and the former intreatie of *Iohn Hus*) did vehemently diſwade him.

In this famous aſſemblie, yealding a reaſon of his books, he boldly anſwered *Eckius*. He praied, and deſired, that if any man had ought againſt the Doctrine he profeſſed, he would not diſſemble it; but come forth, and ſhew him his errour by teſtimonie of Scripture, which done, he would not be opinionate: but the firſt in burning his owne bookes.

He declared the Trueth, to be cauſe of troubles: and that by the ſaying of our Lord Ieſus Chriſt, the nature of the Goſpell was, to ſtirre vp great ſtrife and contention, among neereſt friends, and conioyned by bond of conſanguinitie.

He admoniſhed the Emperour and all other Princes, grauely and aduiſedly to conſider what was to be done. And that by condemning the Doctrine them offered by the ſingular bountifulnes of God, they were not cauſe of much miſchiefe, through the whole country of *Germanie*: After other good adertiſements, being demaunded, if he would ſtand to the maintenance

nance of his bookes) he eftsoones answered. That vnlesse he were conuinced by testimonie of the Scripture, he would reuoke nothing of that he had written, or taught.

The sentence of the Emperour passed against him: declaring by letters to the Princes assembled, that his ancestors had obeyed the Church of *Rome*, and so would he. Notwithstanding, to keepe his faith with *Luther* he returned him safe and sound to the place, of his dwelling: *Luther* was priuately tẽpted by Princes; accused that his bookes were cause of great troubles, & threatned to be expulsed *Germanie*, if he cõtinued his opiniõ: But nor any threats, nor all the slaunders fathered falsely vpon him, could once appale him: yealding himselfe to death, rather then to forsake the manifest worde of God.

He boldlie affirmed, that he reproued not all the councels, (as some said) but that onely of Constance: because it condemned the word of God: as in the Article of *Iohn Hus* there likewise condemned, appeareth, (to wit) that the Church of Iesus Christ, was the companie

panie of the predestinate, which Article this Councell condemned; And so consequently this Article of our faith: *I beleeue the holy Catholique Church*: protesting further, to spend both life and bloode, before he were compelled to renounce the manifest word of God: For maintenance whereof, it is better to obey God then Men.

The slaunder he said, was two folde, (to wit) of Charitie and Faith. That of Charitie, consisteth in life, and manners, and is wholly e to be eschewed. This of Faith or Doctrine, lyeth in the worde of God. And (seeing, that the Trueth and will of the euerlasting Father in his commaundement, ought not to be dissembled, although the whole world be offended thereat,) is not to be feared. Christ in the Scripture, is called a stumbling stone: and to all that preach the Gospell the same belongeth.

He denied not obedience to Lawes and Magistrates, as he protested alwaies, he taught the people. And how he esteemed the dignitie of Lawes, his bookes do witnes:

but otherwyse of decrees and eccleſiaſticall ſtatures.

He further anſwered, that he refuſed not to ſubmit his bookes to the iudgement of the Emperour, the ſtates of the Empyre or any other: So that they iudged, by the word of God, which he ſaid was wholy for him: And if it reproued him not of errour, (Saint *Paule*, commaunding not to beleeue an Angell from Heauen that ſhall bring any other Doctrine) it was impoſſible to change his opinion.

To be ſhort, he was each way ſolicited, threatned & aſſaulted euen of other kinges, countries, and prouinces.

Henry the eight, King of England reprouing his iudgement, concerning pardons, and other matters, bent himſelfe againſt him, wherevnto *Luther* anſwered. Pope *Leo*, thundred againſt him, a long proceſſe, and condemned him for an heretique. In a word, he ſuffered great paine and trauill, endured and ſuſtained the moſt ſharp & terrible aſſaults & conflicts, of any in his time. Concluding euer, that he rather choſe to die, then forſake the manifeſt worde of God, whereupon all his reaſons were founded.

The

The contrarie wherof, if any would shew him; he was in that behalfe readie, to reuoke both his writings and preachinges, which were not conformable, and agreeing with the truth thereof.

For this cause, (saide some) he was ledde with ambition and a phantasticall humor, to purchase praise, flatter the princes of *Germanie*, and afterwards change the pollitique gouernment. But is this Ambition? Is this presumption? Is this to seeke dignitie and honour, and to liue at more heartes ease, then in a Cloister, when as all men knowe, he should willingly thrust himselfe into the most daungerous, terrible & cruell torments of death, as by example of other good and faithfull personages; which had traced the same path, hee might well perceiue?

And as it appeareth in sundry places and passages of such as haue faithfully, and truly written his life and actions, (That strengthned by Gods grace) hee refused not to appeare in all places, aswell before the Emperour, as the princes, Archbishops, Bishops and others also, when neede required.

To gainesay humaine traditions quite con-

contrarie to the worde of God: and the inuentions of man, whereby, they robbe & scrape vp money on all sides, and incite euen the pore to sell and pawne that little they haue, to fill the purse of the Pope & his beggars.

Is this a fantasticall opinion (as some tearme it) moued with a serpentine furie, to infect the world with mortall venim?

To declare that remission of our sinnes, is not to be purchased with golde nor siluer? Is this to be moued, and led, with the venerable dame, called *Opinion*, the daughter of *Fantasie*? With this fantasticall Ladie, was led Saint *Peter* and others who haue taught and maintained vntill death, the same infallable truth: (to wit) that wee are not redeemed with corruptible things, as gould, or siluer: but by the pretious blood of Iesus Christ, the Lambe without spot or blemish 1. *Peter* 1. 18. 19. And the like is saide generally in the writings of the Prophets, and Apostles.

I will not dwell vpon answering, to such detracting Slaunderers as depraue them which sincerely and plainely haue written the true Doctrine, drawne out of the pure worde of GOD, and by his especiall

grace,

grace, haue constantly liued and died for the maintainance thereof.

It is meete notwithstanding to declare, that such suppose all others wholly poysoned with like serpentine venim as themselues: whose deuilish spirit, by their fruits and works, stuffed with impietie, infection and villanie, may well be discerned. And that they spue from their filthie throte, what soeuer through subtiltie, forged by the Deuill in their wicked braine, more then they dare to publishe; against the honour of GOD, and the truth of his holye worde.

Luthers accustomed and dailie praier.

Confirme in vs (O GOD) that which thou hast wrought: and finishe the worke which thou hast begunne in vs, to the glorie of thy name, So bee it.

Thus will I leaue to speake more of this holy man, Who, in the 1546. yeare, after hee had commended his soule into the handes of GOD, immediatly died, and was buried at *Wittenberge*.

Who

Who listeth to reade more of his life & actions, *Sleidon* and *Melanchthon*, haue written them.

---

143 About the yeare 1527. was borne *Huldrick Zuinglius*, who after much trauel spent aswell in the liberall sciences, as the studie of Philosophie: hee bent his whole studie to Scoole deuinitie, which he perceiued to be but losse of time, & by worldly wisdome God and Philosophie to be mingled together: So that of such prating, barbarousnes, vaine glorie, and other such like, no sound doctrine could be hoped for.

Hee thus continued notwithstanding, as if he had escried the campe of the enemies. Vntill without the order of Priesthoode, which afterwards he receiued, as yet ignorant of the truth, he became Pastor to them of *Glaris*.

Hauing receiued this calling, he gaue himselfe wholly to studie, and chiefly of deuinitie: not reckoning thencefoorth of humaine studies, more then agreede with holy Scripture and might furnish him for preaching.

For which cause, and the memorable ex-

amples

amples therein contained he purposed by harte, to learne *Valerius Magnus.*

He perceiued it much needefull for a minister hauing charge to teache the flock of Christ, to be furnished with knowledge of many things, first of diuinitie and then of well speaking, for the due declaration of all things to the benifite, and capacitie of all men.

Thus daily dwelling vpon the olde & new Testaments, culling out thereof the proper nature of the Text, and applying the same; as he thought, to the benifit of his country he endeauored to discharge his dutie therin.

He gaue himselfe to the knowledge of tongues: And knowing by Saint *Peter.* That Scripture was not to be vnderstoode by any priuate interpretation: he lift vp his eies to heauen, desiring the holy spirit for his teacher, and praying continually for grace to vnderstand the true meaning of the holy Ghost.

Hee esteemed of the Catholique Doctors, as they of themselues. That he ought to reade them with iudgement, and examine them by the touch of Canonicall Scripture. Otherwise, by mingling of Philosophie and humaine reason, they were corrupted, & no

way

waie to be equalled with the authoritie of holy Scripture.

His knowledge he put in practice, and attempted warre against the greatest wickednesse, from whence, the hatred, euill speakings, exclamations and priuie waitings of the children of this world against this holy seruant of God, proceaded.

He left *Glaris*, and after some time, was called to be Pastor at *Zurich*, in *Switzerland* where being receiued, he forthwith declared to the Chapter of *Chanons*, what he purposed to instruct the people in; (to wit) the Historie of our Lord Iesus Church after Saint *Mathew*, that his power (whose name they magnified) should not thenceforth bee buried, to the hinderance of Gods glorie, and saluation of Soules.

His exposition (hee protested) was not by humaine sence, nor was he bounde by oath to any interpreter: but by conference and diligent collection of Scriptures, and by the vnderstanding of the holy Ghost, which of God by hartie praier he hoped to obtaine.

His order in preaching, is saide to be excellent, whereby aswell the simple, as the learned might profit. Hee much grieued

that his Auditory became not more wise and enriched with the knowledge of the Lord.

And as hee taught the truth openly with great diligence; So was he zealous and vehement in reprooving of vices, inuaying against oppressors of the poore, Idle persons, Drunkards, gluttons, and others liuing in all superfluous delights.

The Pope in short time, sent thither a Preacher with pardons, called *Sampson*, a Millanist, and fryar, to begge and catch vp siluer, whom *Zuinglius* strongly and boldly withstoode, and prooued a deceiuer and abuser of the people.

Zuinglius was threatned; And the hatred of Truthes enimies became so daily enuenomed, that many (among whom, the *Iacobins* were chiefe) aswell in the Citie, as abrode, defamed his doctrine in their Sermons for false and wicked. Hee contrarywise, maintained the same, and offered to make proofe thereof.

Wherefore about the yeare 1523. the Senate of *Zurich*, commaunded all the Church ministers within their Iurisdiction, to appeare in that citie the 29. of Ianuary

to agree vpon the differences of religion, promising each man to be hearde so much, and so long as was needefull.

This Senate also by letters louingly intreated the Bishop of *Constance* to come, or sende some of his people thither.

At the day apointed, when much people, and *Iohn Faber* also greate Vicar of the Bishoppe apeared, the Consull spake saying. That the greate difference of Doctrine, had caused this assembly. Wherein if any man could say ought against *Zuinglius* doctrine, he should freely propound it. And for conclusion incited them to conference and disputation tōgether.

Now had *Zuinglius* compriſed his Doctrine into 77. Articles: And that all in this assembly should better be armed for disputation, before this time had publisned the same.

Then after declaration of the cause, wherfore he was sent, *Faber* endeuored to perswade, that not there: but at the Councell shortly to be holden, such matters were to be debated.

Zuinglius contrariwise pressed him not to conceale it, if hee had ought against him.

Faber

Faber answered, he would confute his propositions by writing.

And after much speach on both sides spent, and none apeared to enter disputation, the assembly brake vp: whereupon, the Senate procliamed throughout the whole *Seignorie*, that (all humaine traditions omitted) the Gospell out of the olde and new testaments should purely be taught,

Now arose great discord among the *Switzers* for Religion, and hatred so daily kindled, that the other Cantons, by Ambassage declared their malice, to them of *Zurich*.

They of *Zurich*, declaring the ineftemable benifits and graces which God (among other people) had bestowed vpon them, returned this answer. That (hauing the worde of God for their warrant,) they feared no threats whatsoeuer, And commaunded thereupon that all Images in their iurisdiction, should be pulled downe and burned: which the 13. day of *Iune*, in the yeare 1524 was quietly performed.

Some moneth after the *Chanons* entered into Couent with the *Senate*, and it was concluded, how the Chapiter goods & reuenews should be imployed.

About the 13. day of *Aprill* 1525. the

Masse, by commandement of the Councell, was wholy abolished throughout all the Seignarie of *Zurich*: and the Lords Supper in in the place thereof instituted, Ceremonies changed into reading of the Prophets, praers and preaching of the word. Whordome and tAdulterie forbidden, and Iudges appoin ed to decide the controuerſies of Mariage; The Priests and Monks were put downe. Many diuerſly practiſed the death of *Zuinglius*, & aſſaulted his houſe by night for that purpoſe, On all ſides, aſwell by writing as otherwiſe he was aſſailed, and, and withſtoode the hereſie of the *Anabaptiſts* which at that time budded out.

He compiled many books, and Comentaries vpon the holy ſcripture, and laſtly was ſlaine in the battaile mooued for certaine liuings, betweene the 5 ſmall *Cantons*, and them of *Zuriche*: For ſuch is the cuſtome among the inhabitants of *Zuriche*, that their chiefe miniſter muſt be preſent when they march in battaile. See *Sleidon* and *Oſwald Myconius*, which at large haue written his life and actions.

144 *Ecolampadius*, a *German* being in a Couent of Monks of Saint *Bridgets* order, and

& requiring liberty for his ſtudy & faith, wrot beſids diuers Sermons which he publiſhed, a booke of moſt Chriſtian confeſſion and therfore intollerable to the Ceremonial Brokers: For which booke, when the ſtats of the Empire were aſſembled at *VVorms*, hee was brought in great danger by a Fryar, the Emperous Confeſſor.

Leauing this Cloiſter, he repaired to *Francis* of *Sickingen*, a noble & excellent perſonage, where he began to refine the *Maſſe* & tranſlate ſome fragments, of *Chriſoſtem*, & being at *Baſle* purpoſed to cõmit his worke to the Printer. By conſent of the *Senate* there, and Counſell of the citie, (the *Sophiſters* clamors notwithſtanding,) he began to reade *Eſai* openly: And ſhortly after, requeſted therunto, by the Curate of Saint *Martin*, he attempted the charge to preach for him, to the great diſlike of ſuch as maintained popiſh traditions.

Fiue yeares, without wages of Curate or Preacher, he preached the Goſpell of our Lord Ieſus *Chriſt*.

He was well ſeene in the tongues as the works of *Theophilact*, *Cirill* and *Chriſoſtome* vpon *Geneſis*, beare witneſſe.

Now aroſe great diſputation, touching the

Sacrament of the *Eucharist*, whereof, (being required to shewe his opinion,) with great modestie, after the iudgement of the auncient Doctors, by him faithfully alleadged, hee declared the same: whereupon, (some mistaking the true meaning of his writings) cruel contention ensued.

Faber, *Eckius* and others had so preuailed with the *Swisses*; that *Bade* was apointed for disputation, vpon different points of Religion, whither went *Ecolampadius*, and there alone maintained *Truthes* cause, against the aduersaries, arriued in great number.

Afterwards in the reformation of *Berne*, he excellently performed the disputation, as the Actes of sworne *Notaries*, doe witnesse to the worlde.

He was called also to reforme *Vlmes*, & other Cities, after the pure rule of the Gospell; And profiting there daily, in writing, reading, aduising the *Germane* Churches, & suchlike exercises, he passed ouer the remainder of his life.

Vpon *Esaie*, *Ieremie*, *Haggai*, *Zacharie*, *Malachy*, *Daniell*, *Iob*, *Ezechiell*, the Epistles to the *Romans*, and *Hebrews*, the Gospell of Saint *Iohn* and Chanonicall Epistles, he made famous and large comentaries,

taries, and died in the latter end of *November* 1531.

Who listeth to see more of his life, *Simon Grenens*, and *Volphan Faber Capito* haue written the same.

1545 *Bucer* a learned man, liued in the time of *Luther* and *Zuinglius* &c. And not only by pureneſſe of Doctrine, but by holines of life alſo, gaue great light throughout all Chriſtendome, *Io. Calvyn* mentioning in the preface of his *Comentaries* vpon S. *Paules* Epiſtle to the *Romans*, ſome pure doctrines in his time, and expreſſely naming *Bucer*, vſeth theſe words.

This man (ſaith he) beſides his deepe wiſdome, and excellent knowledge in many things; beſides his ſubtilty of Spirit, much reading, and many other and diuers vertues, wherein almoſt none haue paſſed him, and few may be compared to him, hath himſelfe excelled many.

This is his praiſe, and that proper & peculier to him; that none in his time, more diligently imployed themſelues in the interpretation of the Scriptures, then he.

He was called from *Straſburg*, to reforme

the Churches at *Cullen*.

He preached at *Bons*, in great danger of the *Spaigniards*; because the Emperour discended by the *Rhyne*: which to doe, by Embassadors, he intreated leaue of the Archbish.

In the 1548. yeare, he (being at *Ausburg*) retired to the Electot of *Brandeburg*; who willed him to subscribe to the *Interim*, that is to say, the reformation of the Emperour. Which *Bucer* turning ouer, and perusing, refused to aproue the same: For that he saw (said he) the Popish doctrine therin compriſed.

To leaue longer discourse of his actions he fled for Religion, & was gently receiued in the Realme of England, wher he had charge in the Vniuersity to expoūd the holy Scriptures.

He was diligent to write, aswell Comentaries; as other works also touching Religion, And in his latter daies, (among others) he compiled a booke of the kingdome of Iesus Christ our Sauiour, dedicated to the magnanimious Prince the King of England, shewing the meane, to reforme the true & christian Religion, which he had then receiued into his kingdom: And how a kingdome and christian commonwealth ought to be gouerned, and ruled, according to the will of

God,

God, reuealed vnto vs in his holy scriptures; a singuler booke, and at this daie worthie to be read of all kings, Princes and Lords.

In the yeare 1551. and the last day but one of Febr uarie, *Bucer* yealded vp his spirit to God, at *Cambridge*, where he was honorably buried, and prailed by many Epitaphes of the learned. See *Sleidon* in his history of the state of Religion and commonwealth.

---

146 PHILLIP *Melancton*, a man famous in learning, wisdom, & godlines, was borne at a Towne, in latin called *Bretta*, pertaining to the Prince *Palatine*, in the 1497. yeare.

He was a Doctor in the church & Vniuersitie of *Wittenberg*, where endewed with singuler gifts and graces of God, according to that time, he professed Philosophie, but chiefly deuinity, for the space of 42. years: yea and by his excellent Doctrine, dexterity, and diligence in many sciences, he brought such matters to light, as most were necessarie.

He often disputed with the aduersaries, concerning the puritie of the true seruice

of God, resisting them with liuely & infalible arguments, declaring his deepe iudgement, founded vpon holy scriptures, whereby, all the aduersaries were confounded.

He made and compiled many excellent bookes, aswel of humanitie: as Comentaries, and common places vpon holy scripture, which at this daie be extant.

He liued 63. years, and in the yeare 1560 dyed, And accompanied to his graue, aswell with all the chiefe Lords, as others of that Citie, was honorablie buried, vpon whom, many funerall praises, and Epitaphes were made, which yet are extant, and printed at *VVitten berge*, in the yeare 1561.

147 *Peter Martir*, a *Florentine*, Doctor and professor of diuinitie in the Church of *Zurich* in *Swisse*) wrote in *Italian* a Catechisme, to wit, an Exposition of the principall Articles of Christian Religion; He made a treatise concerning the sacrament of the Lords Supper, translated now, out of Latin into French: and many Comentaries also, aswell vpon the Epistls to the *Romans*, & *Corinthians*, as vpon the booke of *Iudges*, *Samuell*, and others.

He

He died in the yeare 1563.

Auguſtine Marlorat hauing for ſome ſpace, executed the charge of a good and faithfull Paſtor, in the Territories of the Lordes of *Berne*; was at length choſen Miniſter of the Church at *Roane*, where he faithfully demeaned himſelfe; and at the taking thereof, with great conſtancy rendring vp his Spirit to the Lord, in the yeare 1563. was hanged.

He gathered with great dexteritie, the opinions, aſwell of the ancient, as late Doctors, adding alſo his owne iugement, vpon *Geneſis*, *Eſaie*, the *Pſalmes*, and new Teſtament; And compiled ſome ſmall treatiſes, and among others, that of the ſinne againſt the holy Ghoſt.

Muſculus an *Alman*, Doctor in the Church of *Berne*, made large and excellent common places, vpon the holy Scripture; vpon the ſame alſo, he wrote faire commentaries, which at this day are extant. He died in the ſaid Towne of *Berne*, and in the yeare 1563. was honourablie buried.

148 All ſuch as haue knowne and red

the

the bookes of *Iohn Caluine* Minister of Gods word at *Geneua*, can sufficiently witnes, with what faithfulnes, giftes, and singuler graces, God for the necessitie of his time, had endewed him. And what constancie he shewed, not once shrinking in the quarrell of the Lord.

In the preface of his Commentarie vpon the Psalmes, what mooued him to leaue the Kingdome of *Fraunce*, and goe into *Germanie*; what was his beginning in the Ministerie of Gods word, and the cause that he first published his institution of Christian Religion, appeareth.

Moreouer there, and in the preface of *Theodor Beza* vpon the Commentarie of *Iosua*, made by the deceased *Caluine*, it likewise appeareth, how on all sides he was assayled; what great conflicts, aswell of those without, as within, he sustained: how often Sathan by his sedicious rabble, practised to ouerthrow the true estate of the Church. And how the ambicious, wicked and peruerse generation, omitted nothing that could in Sathans shoppe be forged, for that purpose. And how the issue of their cursed practises, effected

nought

nought but ſhamefull ſlaunder vpon their owne heades. In a worde, It is a wonderfull thing to note, what aſſiſtance the Lord gaue to this good and holy man in his worke. How diligent he was to preach, to exhort, to read, to write, and anſwere to one & other, vſing great dexteritie in couching his anſweres, againſt all wolues, dogs, and multitude of Bores, aſſembled to waſt the vineyard of Lord. And how by the holy ſcriptures, he ouerthrew and diſtroyed aſwell the ancient hereſies renewed: as thoſe newly forged. And how needfull it was that God in theſe times ſhould raiſe vs vp one ſo good and faithfull a perſonage, to refine the Doctrine of Trueth and ſaluation, and kindle againe the light thereof, his bookes and writings doe witnes: The Catalogue whereof, aſwell in Latin and French alreadie printed; as thoſe which are not yet extant, appeareth before the ſaid Commentarie of *Ioſua*, and at the end of his Teſtament, and Preface of the forenamed *Beza*. He yealded vp his ſpirit to God, the 23. of the moneth of *May*, in the 1564. yeare.

Now to conclude this preſent diſcourſe vpon the Catalogue of the Doctors of Gods

Church:

Church: we may see how the Lord by his wonderfull goodnes, according to the time, hath alwaies giuen to the Church, not Doctors onely, which haue declared his holie Trueth: but excellent Martyrs also when neede so required, who boldly and constantly died for the same.

Moreouer we haue seene from the beginning of this discourse, how the sonne of the euerlasting God, hath from the creation of all things, instructed, taught, and watched for his bodie the Church; Which he gouerneth, maintaineth, and preserueth by the Ministerie of the Gospell, declared to our first parents *Adam* and *Eue*, by the promise made of the womans seed: which promise, the other Fathers, Patriarches, and generally all the faithfull haue beleeued should be accomplished, as we also beleeue, that when the fulnes of time by God appointed was come: God sent his sonne made of a woman, and made vnder the Lawe, to redeeme such as were vnder the Lawe, and curse, as are all men by originall sinne; And from which curse, all the faithfull which haue, and shall beleeue in him, shalbe deliuered, (to wit) aswell those before the Incarnation of the

Son

Son of God: as thoſe which are, & ſhall beleeue in the ſame promiſe, ſhall alſo be made pertakers of the ſame euerlaſting heritage. And ſo all the faithfull which haue beene from the beginning of the world, and ſhall be to the end, by one onely meane are ſaued. Albeit God vſed other meanes to teach before the Law then vnder the Law. And other alſo, when his ſon was laſtly manifeſted in the fleſh: We ſee it notwithſtanding, to be all one ſelfe Doctrine of ſaluation, and benediction, by this ſeede alwaies promiſed, as was declared to *Adam*, reuealed to the other fathers, and to *Abraham*, that in his ſeede, all Nations of the Earth ſhould be bleſſed: Againe, this bleſſing and redemption from death, in the Ceremonies and Sacrifices of the Lawe was figured, and repreſented, And *Dauid* with other the Prophets, did often mention this promiſe of Chriſt the Meſſias that ſhould come, and the time of his comming. And howe alſo this infallible trueth in his time, is indeed accompliſhed.

To be breefe, they then which at this day follow and beleeue the ſame Doctrine, be alſo by conſequence of the ſame Church and true Religion of God, which euer was,

and

and shalbe, for the maintenance and preseruation whereof, God in all ages and times hath raised vp faithfull Doctors, in whom, (although in some more then others) haue beene found many imperfections and uices: The true Doctrine of God notwithstanding was euer in it pureues, preserued and aduanced; that the Church (which euer was, and shalbe) might be gathered together, and resembled by the word of the Gospell, to be the house and euerlasting habitacle of God, in the heritage of his Sonne: as in the second Psalme is said: *I will giue thee Nations for thine inheritance.* We may see moreouer, how true is this sentence: *That the gates of Hell shall not preuaile gainst this* inuincible *Trueth of of God. Math.* 16. 18. And truely if euer there were time, wherein Sathan with most furious hate, hath persecuted this Doctrine, and bent all his force to abolish it vtterly: it is these later ages. Seeing then such puisant force, and rage enuenomed with hate, could neuer attaine to the effect of his enterprises, nor so preuaile: that the same hath not beene miraculously preserued, and giuen from hand to hand And that men haue not beene taught, and assured in the same of the Doctrine

ctrine of veritie and ſaluation. Let no man ſhame, if thoſe which haue, and yet doe maintaine the ſame, be alwaies readie to leaue their proper liues, to aſpire more high to that immortall heritage, whither the ſame hath called vs, which are the Church, neuer yet ceaſing from the beginning of the world, and which, with her head and Lord Ieſus Chriſt, ſhall euerlaſtingly raigne. To whom with the father and the holy Ghoſt, be all honour and praiſe for euer.

Amen.

FINIS.